Together

November 1961

Mobility Issue: *One out of five U.S. families moves every year*

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CHRISTIAN ADVOCATE.
PUBLISHED BY S. BANGS AND J. EMORY, FOR THE METHODIST EPISCOPAL CHURCH.—B. BADGER, EDITOR
NEW-YORK, SATURDAY, SEPTEMBER 9, 1826
No. L
Vol. L
MISSIONARY INTELLIGENCE
HYMNS
DEVOTIONS
CAMP MEETING
Together
The Methodist Magazine
CLERGY
JOHN WESLEY TEACHING
It was Christmas Eve, 1784: To Baltimore
60 enthusiastic young men from Wesley's
to organize Methodism as a church in this new
enthusiast
by hospitals and libraries as
well.
In this day, marked by social mobil-
ity and economic change, TOGETHER
bears witness to that Wesleyan fun-
damental: 'Wherever there are peo-
ple, there goes Methodism to serve
and to carry the gospel of Christ.'
Can the goal set by our bishops for
1964 be achieved?
We repeat the words that challenged
us to action in 1952: 'It can be done
and we are the people to do it!' "
—1960 General Conference
DRAWING IS THE PROPERTY OF THE ARCHITECT AND NO CHANGE SHALL BE MADE WITHOUT HIS CONSENT
SANCTUARY FOR THE FIRST METHODIST CHURCH
ALFRED PREISS, A. I. A.
HONOLULU, T. H.
DIMENSIONS ON JOB

Is thy heart right, as my heart is with thine? Dost thou love and serve God? It is enough. I give thee the right hand of fellowship.
—**John Wesley (1703-1791)**

WE CAN'T say just when it all started. But somewhere—between the glimmer of the idea and this issue which carries it into pictures and prose—there was a meeting, and the room was full of TOGETHER staff members. We learned that day, among many other things, that mobility has had a profound effect on our own lives. Here we are, most of us with families, far from native soil. Our offices are just a block from busy Michigan Avenue, yet we find only two persons who are natives of Chicago! There are three from Arkansas, for example, and a scattering from such states as Minnesota, Wisconsin, South Dakota, Colorado, Missouri, Ohio, Georgia, Kansas, Indiana, and Pennsylvania. Most of us *moved* here, in other words. And in a few months, even our office will move—from 740 Rush Street to Park Ridge, a Chicago suburb.

Many people took part in putting this issue together, starting from the fold-out front cover—known in the printing trade as a "gatefold"—which is the work of a free-lance artist named **Wendell Kling**. Mr. Kling spent more than a week on the job, using his son, his dog, assorted neighbors, and a borrowed house as his models. (Incidentally, one of our writers has pooh-poohed the weeping woman on **our cover.** "I've found that people usually are too busy to cry on moving day," she says.)

Among hundreds of other endeavors, large and small, was the effort that went into finding a copy of the old song *We're Building Two a Day,* which Bishop Charles C. McCabe was fond of singing [see page 31]. It finally came to us by way of M. Dorothy Woodruff of the Methodist Board of Missions in New York City, who found it in a church report published in 1882. Also, a cherished copy of Bishop McCabe's biography was lent to us by Dr. J. Edgar Washabaugh, retired publishing agent, who lives in Morristown, N.J. It so happens that Mr. Washabaugh was inspired to enter the ministry after hearing the bishop preach and sing this very song.

One editor who devotes himself to the presentation of *Light Unto My Path* thought the regular four-contributor feature should follow the mobility theme this month. It was a fine idea which turned out well—but not in the manner he had hoped, since there aren't enough "Mobiles" in the country. So, in addition to *Mobile,* Ala., contributions come from a minister in Tenafly, N.J., plus two members of The Methodist Church's mobile ministry. And, after writing about the lonesome little North Carolina church on page 27, another editor couldn't resist the impulse to go there while enjoying a week's mobility in the Great Smokies. Not only did he peek into the window, he had his picture snapped on the church steps. It is not, he says, a very good picture.
—YOUR EDITORS.

Together NOVEMBER, 1961

The Midmonth Magazine for Methodist Families

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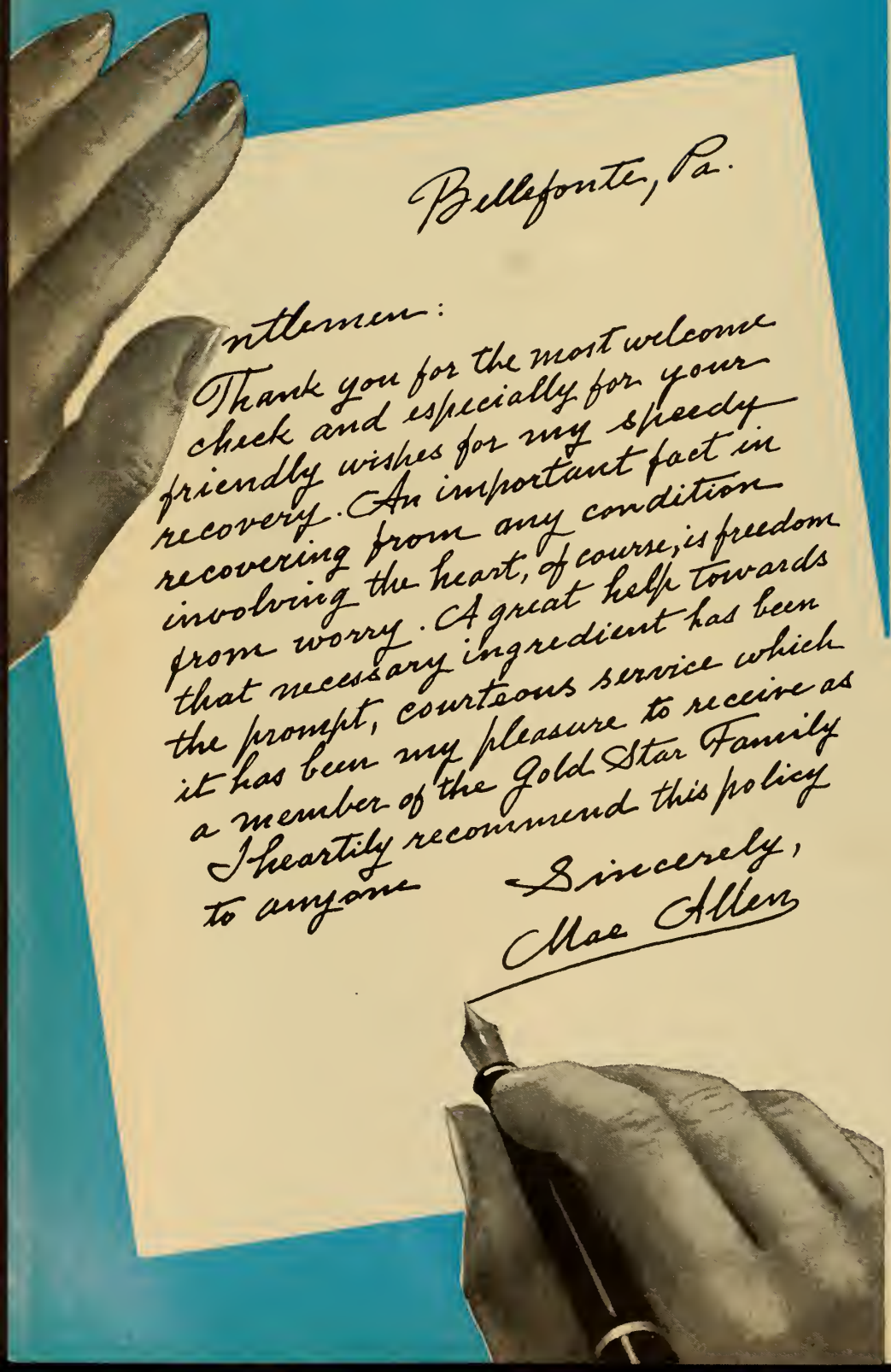
For Non-Drinkers Only—Lifetime

New Low Cost Plan pays $100 weekly from 1st day in hospital.

No waiting periods ★ No age limit ★ No salesmen ★ Good in any accredited hospital anywhere in the world.



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This money is paid to you in cash to be used for rent, food, hospital or doctor bills—anything you wish, and your policy can never be cancelled simply because you get old, or have too many claims.

Every day, over 64,000 people enter our hospitals—47,000 of these for the first time. No one knows whose turn will be next, whether yours or mine. But we do know that a fall on the sidewalk or stairs in your home, or some sudden illness could put you in the hospital for weeks or months, and could cost many hundreds, or even thousands of dollars.

If you do not drink and are carrying ordinary hospitalization insurance, you are, in reality, helping to pay for the accidents and hospital bills of those who do drink. This is an unfair penalty.

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(Advertising)

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Mrs. Esther G. Powers, Norwalk, Ohio. "Thank you ever so much for your draft received so promptly in payment of my claim of benefit . . . I have found that I am insured in a very reliable company, proved by your prompt and considerate handling of my claim."

Maude L. Armstrong, Los Angeles, Calif. "The check came today. Thanks so much. You indeed are very loyal. In my 81 years these are the first checks for illness I have ever drawn or ever needed, and I am more than satisfied. Thank you for your courtesy and promptness."

Mary B. Gilbert, Lafayette, Ind. "Indeed I have been completely satisfied with your service and wish to express my appreciation for checks received in payment of my recent claims. Since we are in very moderate circumstances, this insurance has indeed been a blessing to us and we thank you and praise the Lord for making this help possible for us."

MONEY-BACK GUARANTEE

We'll mail your policy to your home. No salesman will call. In the privacy of your own home, read the policy over. Examine it carefully. Have the policy checked by your lawyer, doctor, Christian friends or some trusted advisor. Make sure it provides exactly what we've told you it does. Then, if you are not fully satisfied, mail it back within 10 days, and we'll promptly and cheerfully refund your money by return mail—no questions asked. We want you to be completely satisfied. There is absolutely no risk and no obligation whatsoever.

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- ★ Every kind of sickness and accident covered except, of course, pregnancy, any act of war, pre-existing conditions, or hospitalization caused by the use of alcoholic beverages or narcotics. Everything else IS covered.

ADDITIONAL GOLD STAR BENEFITS

Pays $2,000 cash for accidental death.

Pays $2,000 cash for loss of one hand, one foot or sight of one eye.

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1. Fill out application at right.
2. Enclose in an envelope with your first payment.
3. Mail to De Moss Associates, Inc., Valley Forge, Pa.

YOU WILL RECEIVE YOUR GOLD STAR POLICY PROMPTLY BY MAIL. NO SALESMAN WILL CALL.

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Dr. Ralph W. Sockman, nationally known Preacher and Author: "It has been my life-long policy never to give public endorsement to any commercial enterprise, but I am most heartily in favor of the principle involved in the Gold Star Plan. It seems only fair and just that those who abstain from alcoholic beverages should not be penalized for those who indulge."

J. C. Penney: founder of the famous J. C. Penney chain stores and noted philanthropist, says: "I have a sincere conviction that liquor is one of the chief causes of unhappiness, both to the people who drink and to those who are near and dear to them. Early in my life I decided not to touch liquor even in moderation. I'm delighted to know of the Gold Star Total Abstainer's Hospital plan that provides a lower rate to non-drinkers. This is the way it should be because most auto and other accidents occur because of drink."

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TO ASSURE YOUR PROTECTION

APPLICATION FOR

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814-1161

My name is _____

Street or RD # _____

City _____ State _____

Date of Birth: Month _____ Day _____ Year _____

My occupation is _____

My beneficiary is _____

I also hereby apply for coverage for the members of my family listed below:

NAME	DATE OF BIRTH	AGE	RELATIONSHIP	BENEFICIARY
1.				
2.				
3.				
4.				

Have you or any member above listed been disabled by either accident or illness or have you or they had medical advice or treatment or have you or they been advised to have a surgical operation in the last five years? Yes ☐ No ☐

If so, give details stating cause, date, name and address of attending physician and whether fully recovered _____

I hereby certify that neither I nor any member above listed uses alcoholic beverages and I hereby apply for the Gold Star Abstainers Hospitalization policy based on the understanding that the policy applied for does not cover conditions originating prior to the date of insurance and that the policy is issued solely and entirely in reliance upon the written answers to the foregoing questions.

Date: _____ Signed: X _____

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Letters

'Where Is Church Heading?'

CLARENCE E. THIELE, *Chaplain*
Paramus, N.J.

Really! Is there such a dearth of thought among young people of The Methodist Church [see *Why I Go to Church* September, page 13]? Of the eight winners, only four are from The Methodist Church. It has been said for a long time that Protestants do not know the why of their faith. If the other essays were weaker than the winners, where is our church heading?

Frankly, I didn't know whether to laugh or cry. Since when have we adopted beatnik reasoning to justify church attendance? Did I miss something? Was it a humorous essay? ". . . maybe I just sit in church thinking about the weather, cars, or girls, as many of the people around me seem to be doing."

Why you declared the first two essays as equal in merit is beyond me. Is it that you have combined two opposites? Or are you trying to show the contrast between a Methodist and someone who isn't a Methodist?

I only wanted to protest that this does not seem representative of the mind of Methodist youth. I know many wholesome young people who have a positive approach to life.

Good question, Mr. Thiele! Stimulation of thinking was a major purpose of the John Dickins Award—winners for which were selected by three judges, two of them Methodist ministers and the third a teacher of journalism who is an active Methodist layman. —EDS.

'Heartsick' . . . but Thankful

R. C. BENNINGHOVE, *Pastor*
Carson, Va.

May I extend my deepest sympathy to the judges of the John Dickins Award essay contest. If the two winning essays [*Why I Go to Church*] are awarded first place, how shallow were the others?

Miss Chapman's essay has much to say that is good, but she still needed to go further if she was really giving a "personal testimony" on why she goes to church.

Mr. Henze's egotistical essay is sham and pretense, and seems to be the testimony of a person who has been going through the motions of worship but who never has had a personal experience with the Lord Jesus Christ.

I thank God that these young people had the opportunity to express themselves. It has made me, as a pastor, a little heartsick to read it, but it has given me a greater determination to see that my young people really know why they go to church.

Minister's Thought Stimulated

ARNOLD DEZUTTER, *Pastor*
Marquand, Mo.

About three years ago I first became acquainted with The Methodist Church and TOGETHER. Many thought-provoking articles have appeared in this fine publication, but none has impressed me as much as the personal testimonies of Jo Chapman and Richard Henze on *Why I Go to Church.*

Since reading their articles, the same question has been raised in my own mind. I am sure that also is true of most readers of TOGETHER.

It may seem odd for a minister to admit this, but I feel that we in the ministry must be able to answer this question in our own minds before we can truly lead others in the Christian life.

'You Should Have Heard . . .'

JUANITA GODFREY
Birmingham, Ala.

I read with special interest the article *Why I Go to Church* in your September issue, and used it for my Sunday-school lesson with a group of college students. You should have heard the ideas and thoughts expressed! It was one of the greatest lessons we have had, and it came from your magazine.

One Horse, 'Pasturized'!

LAURA E. KOON
Lincoln, Nebr.

I was especially pleased with *Don't Put Me Out to Pasture* [August, page 21] by Frances Fowler Allen.

The article expressed my sentiments exactly. But the illustration didn't seem right to me. It was the old horse they put out to pasture. They ate the cow.

With all my heart, I, too, say, "don't put me out to pasture."

'We Are Delighted . . .'

MRS. O. A. DONNENWIRTH
National Sponsor, Kappa Phi Club
Columbus, Ohio

On behalf of all the national officers of Kappa Phi, may I express sincere thanks to TOGETHER for the feature story *Meet Terry Turner and Her Kappa Phi Sisters* [September, page 62].

To say that we are delighted is putting it mildly. The pictures are excellent and the article is well written, bringing out important features of Kappa Phi which make it unique.

Wants That Old-Time Religion

MRS. RAYMOND BECHT
Glenwood, Ind.

I was very disappointed in the August TOGETHER. I don't see why we have to have such performances as described on pages 2 and 3 [*Fairest Lord Jesus*]. Old-fashioned Gospel preaching is needed, not play acting of our wonderful hymns.

The picture of a Methodist chaplain with his prayer book, on page 59, is also revolting to me. Since when do preachers need prayer books? I thought prayers came from the heart.

Speak up! you good old-fashioned Gospel-preaching Methodists.

"Play acting" of our hymns?

'Please Clarify . . .'

C. A. WOODWORTH, *Pastor*
Oakland, Calif.

Georgia's Wesleyan College—Always Making History [September, page 37] was so appealing that increased applications might make history. For that reason, please clarify two phrases. Does "traditionally select" in regard to admission mean segregated, or does "the atmosphere is decidedly Christian" hint at integration?

In this confusing era it is important that we be explicit in defining "personal qualities" among college requirements. Whether or not any such college has made history by integrating should be

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By Cynthia Pearl Maus

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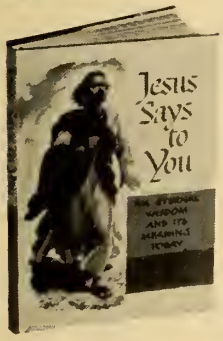

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By Dr. Daniel A. Poling

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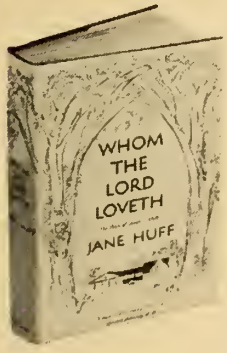

WHOM THE LORD LOVETH
By Jane Huff

The story of the courage of Jim Huff who, at the age of forty, left worldly success to become a minister of the Lord. His wife, Jane, tells how, in spite of tragic and painful illness, Jim continued to serve his parish and become a profound source of inspiration to all who knew and loved him. Regular price $4.95.

Even if these fine books grace your library today, they will make wonderful gifts this Christmas for those you love

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made known. Those of us who use these articles in counseling students need to know.

In common with most Methodist-related colleges in the South, Wesleyan does not have Negroes in its student body. Admission policies for any private institution are determined by its board of trustees.—EDS.

'Sadly Ignored' No More!

SUSAN PERKINS
Ashburn, Ga.

I must tell you how delighted I am to see the pictorial on Wesleyan College in the September issue. I am a student there and often have thought Wesleyan was sadly ignored in the national scope of education.

I hope your article will spur greater interest among Methodists all over the world in the fine work that the "oldest and best" has done over the years in preparing young women for maturity and leadership.

Series 'A Sincere Meeting'

HIRAM B. HOLDRIDGE, *Pastor*
Chicago, Ill.

I note with great interest the new series, *We Believe*. This sincere meeting of serious and significant questions gives me still another reason for promoting TOGETHER for my congregation. Many thanks!

What Do We Believe?

SEYMOUR D. HALFORD, *Pastor*
Chicago, Ill.

Twenty years ago a Sunday-school superintendent in my father's church could boast, "You can be a Methodist and believe anything." That will no longer do. Methodists today are hungry to know what The Methodist Church believes.

Now, at last, in the September issue [page 45], we are served the first article of the *We Believe* series. Dean F. Thomas Trotter starts us off with *The Church: Here Man Worships and Serves*. On the whole, I liked the article, and agree with Dr. Trotter.

But who is he that the reader is compelled to agree or disagree with him? I thought the intention was to publish a series on what *we* believe. Here, however, Dr. Trotter presents what *he* believes about the church, taking as his theme a phrase from the bogus Korean Creed, "the fellowship for worship and service of those united in the living Lord."

True, he does make one passing reference to Article XIII of our Articles of Religion [*Discipline*, page 33]. But if he intends to write on what we as Methodists believe, why not take Article XIII and explain to us what it means? After all, that is what The Methodist Church *officially* believes concerning the church.

Degree Mills in Colorado, Too

LEROY V. GOOD, *Director*
Education Beyond the High School
State Department of Education
Denver, Colo.

Let me congratulate you on the excellent article, *Degree Mills Hurt America*, which appeared in your September issue [page 23]. It is one of the most comprehensive articles that has come to my attention recently. We need more of this kind of public information to support our move in this state for appropriate legislation to control such institutions.

Thanks From Washington

THERESA WILKINS
Assistant Specialist
U.S. Office of Education
Washington, D.C.

We wish to acknowledge with thanks the tear sheet of Stanley S. Jacobs' article, *Degree Mills Hurt America*. We are grateful to you for your assistance in helping to inform the American public about this threat to American higher education.

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Together / NEWSLETTER

FEAR HIGH HURRICANE LOSSES. At press time, no official estimate had been made of the damage suffered by Gulf Coast Methodist churches in the path of hurricane Carla. However, one Texas Conference leader said it undoubtedly would be extensive. The Texas Annual Conference, in special session immediately after the storm, appealed for help from member churches that had escaped damage. A few days later, Texas Methodist leaders met in Houston to evaluate the damage. In Philadelphia, Dr. B. P. Murphy, secretary of the church extension section of the Board of Missions' Division of National Missions, said a church-wide appeal for aid might be made if the damage exceeds insurance-covered losses by $400,000 or more.

ARREST MORE MISSIONARIES. The Methodist Board of Missions reports four more of its missionaries have been arrested in Angola by Portuguese secret police. They are the Rev. Wendell Golden, Rockford, Ill.; the Rev. Edwin LeMaster, Lexington, Ky.; Fred Brancel, Endeavor, Wis., and Marion Way, Jr., Charleston, S.C. The board charges the arrests are a continuation of government harassments prompted by Protestant criticism of Portuguese colonial policies. Five U.S. Methodist missionaries now have been detained by the Portuguese police. The Rev. Raymond E. Noah of Palco, Kans., was arrested July 14 and deported to Geneva, Switzerland. [See Newsletter, September, page 11, and Angola Missionary Jailed, October, page 69.]

CALL MORE CHAPLAINS. The U.S. Defense Department has asked The Methodist Church for 32 more chaplains—20 for the Army and 12 for the Navy—in the current build-up of the armed forces. The church now has 172 chaplains on duty with the Army and 124 with the Navy.

OVERSEAS AID UP. American Protestant churches, through Church World Service, shipped 235,664,850 pounds of food, medicine, clothing, and other relief materials valued at $19.6 million to the needy in 46 countries during the first eight months of 1961—an increase of nearly 28 per cent over shipments for the same period in 1960.

(*More church news on page 66*)

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The people in charge talk briefly about what they are doing

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> "You have more than 82,000 people working for the company.
>
> "You have 86,000 stockholders.
>
> "You have more than 6,000 dealers who sold more than three billion dollars' worth of cars and trucks in 1960.
>
> "You do business with more than 12,000 other companies.
>
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>
> "You're in charge. Fix what's wrong, keep what's right, and move ahead."

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"Fix what's wrong, keep what's right, and move ahead"

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1. We plan to make it necessary for every automobile buyer once again to "*look at all three.*" This can be accomplished only by offering *cars with something extra in every price class.* This we are doing!

2. In addition to offering cars with something extra in every price class, we will continue to offer *the best built cars in every price class.* To accomplish this, we have tightened up our already rigorous quality control program. *You'll see the results in our 1962 cars now on display.*

3. We are dedicated to turning out cars that will give you peak performance, that will handle gas as though it were rationed, and will require a minimum of attention and expense. We're doing it now, and we're going to do even better.

4. Chrysler Corporation has the best engineers in the business. It is our job to see that their best ideas go into our cars.

In accomplishing these four basic objectives, we will offer you cars in every price class that give you the most for your dollar when you buy them and the most for your dollar at trade-in time.

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✠ *Personal Testimony*

Significance in a Changing World

By ARTHUR H. COMPTON
Nobel Prize Winner in Physics
Former Chancellor, Washington University, St. Louis, Mo.

A GREEK thinker more than 2,000 years ago looked about him and coined an epigram that fits our day even better than his: "There is nothing permanent but change."

Changes in our ways of living are so commonplace even children today accept them as normal. And we older ones see traditions and values and standards change before our eyes. People often say to me, "You men of science are responsible for this chaos. Why doesn't science have something to help us find our way?"

I'm reminded of the lawyer who asked Jesus, "What shall I do to inherit eternal life?" When Jesus had explained that the two great commandments were to "love the Lord your God, and your neighbor as yourself," he added: "Do this, and you will live."

I have confidence in science, but I also am aware of its limitations. Always it is a means—not the guide—to the future. By using it to benefit mankind, we find its meaning and purpose.

In his book, *The Epic of America,* James Truslow Adams reviews what made the United States great. Examining our material riches and contributions one by one, he casts them aside.

"If the things listed were all we had had to contribute," he writes, "America would have made no distinctive and unique gift to mankind. But there has been also the *American Dream,* that dream of a land in which life should be better and richer and fuller for every man, with opportunity for each to develop according to his ability.

Adams says, "It is not a dream of motorcars and high wages merely, but a dream of a social order in which each man and each woman shall be able to attain to the fullest stature of which they are innately capable, and be recognized for what they are, regardless of the circumstances of birth or of position."

What we need today is a new commitment to that dream. "Neighbor" and "each man and each woman" must mean all men. Whether we want it or not, the changes created by science are making us citizens of the world. Mankind's increasing interdependence is an inescapable fact of our time. Even as we move about from place to place at an accelerating pace, we are being drawn into closer relationship with our fellow men. The specialized skills which enable us as individuals to fit smoothly into a complex society also make us more dependent upon others for much of our existence. This is true throughout the whole world.

"But," you may protest, "we believe that all men should be free. We Americans fought a war of independence, and now you say we're interdependent. Can we be free in an interdependent world?"

The answer is "yes," if we commit ourselves to the cause of all men. Augustine, the early Christian, faced with the same question, replied, *Ama et fac quod vis.* ("Love and do as you wish.") But our love must include all God's children. Our commitment must be not to our school, our city, our country, our race, or our churches alone—but to the mutual aspirations of mankind. One of our greatest needs is the need to be needed, and only when we are committed to the common goals of all people can we be in harmony with life and truly free.

The commitment must not be made with the hope of political, economic, or social advantage alone, but out of complete loyalty to man. In this changing world, where men are steadily becoming more interdependent, life can take on deeper meaning and greater satisfaction only when we are intimately concerned for the welfare of others.

"Do this," Jesus said, "and you will live." I believe this is the way—the great commandment, the glorious promise, the dream that puts an element of changeless significance into a changing world!

Americans Always on the Go: Who?

EVERY YEAR, nearly 35 million Americans move from one job to another, from farm to city, from city to suburbs, or from one state to another. And, as our population passes the 180 million mark, this amazing rate of human migration increases in numbers and tempo.

This has been true from the first. Like a great river thrusting rivulets into the unknown, our pioneer ancestors raced south and west, breaking through Appalachian passes, flowing down valleys and along primitive trails into the Middle West, stopping briefly in quiet hamlets to gather force, then surging across the Great Plains and around towering mountains and vast deserts to be stopped at last by the mighty Pacific. A brief lull, before the automobile age, heralded the 20th century and the bewildering cross-currents of national mobility we know today.

To assess the many dimensions and implications of American mobility, its sheer vitality and dynamic surge, the American Institute of Public Opinion assigned its nationwide corps of reporters to talk to a cross section of adults from Maine to California. Our survey was based on the time-tested system used in numerous polls taken by the Institute during my 25-year association with it.

The first question our veteran pollsters asked was: "Were you living in the same house or dwelling, where you now live, four years ago?"

Sixty-three per cent said "yes," 37 per cent said "no." Some, of course, had moved more than once in the four-year span. While approximately two thirds of those who had moved had taken up a new residence in the same county, it is interesting that of those who moved, one out of six went to another state, in many cases hundreds of miles away.

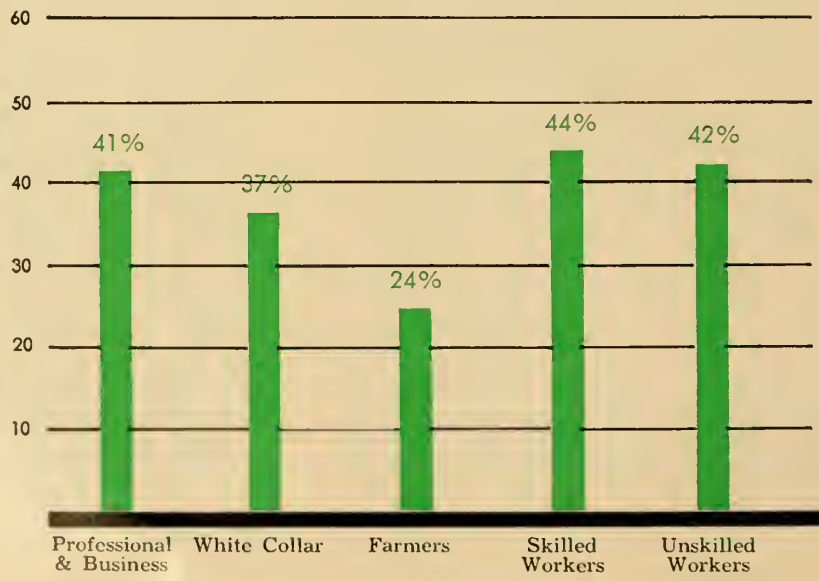
The far-reaching effects of such mobility penetrate almost every phase of our national life. It affects everything from automobiles and power mowers to the corner grocery store. It can mean life or death to a community; it may decimate the inner-city and bloat suburban areas with chaotic growth. It poses problems for schools, local governments, society in general—and, perhaps more than any other institution, the church.

We found that manual workers are the most mobile occupation group; that the nation's farmers are least likely to move in any given period. Moreover, the larger the city, the more mobile its population.

Now that Americans live longer and retire with pension benefits and Social Security, they are generally free to move wherever they want—and they do. These older people are apt to move to where the sun shines brightest and oftenest, as a quick visit to California, Arizona, Florida, or Texas will bear out.

Like the retiring oldsters, thousands of job-following young people are on the move. Wherever new developments in industry require special aptitudes, interests, and training, there go younger staff members and junior executives. In suburban areas it is not uncommon to find "For Sale" signs in front of half a dozen houses on what appears to be a prosperous block. A "For Sale" sign these days does not mean the community is on the skids or the home owner out of a job. Chances are he

PER CENT WHO HAVE MOVED—BY OCCUPATION . . . . . .



Where? Why?

A Report by **George H. Gallup**
Director, American Institute of Public Opinion

was transferred on short notice to another state and is already at his new post, leaving wife and children behind until the home is sold.

When we bring our typical American-on-the-move into sharper focus, we find that his way of life has been profoundly affected, that he often is battered by external social and economic changes which create internal frustration and insecurity. If he sincerely seeks stability amidst his mobility, he has many adjustments to make. It will take him some time to get involved in the activities of his new community—if he ever makes the effort. He may even change his political party, not through conviction but to conform to the voting habits of his neighbors.

His church-joining habits, too, may be erratic. In the new community, many mobile Protestants find they prefer the Presbyterian minister's sermons, the Methodists' hospitality, or the new Congregational building to the church of their former denomination across town.

A National Council of Churches study of 15,000 local congregations turned up some churches with as many as 93 per cent of their members who were formerly of a different denomination. Such church-hopping indicates that many churchmen are less committed to denominational doctrines than to choosing churches on social merits.

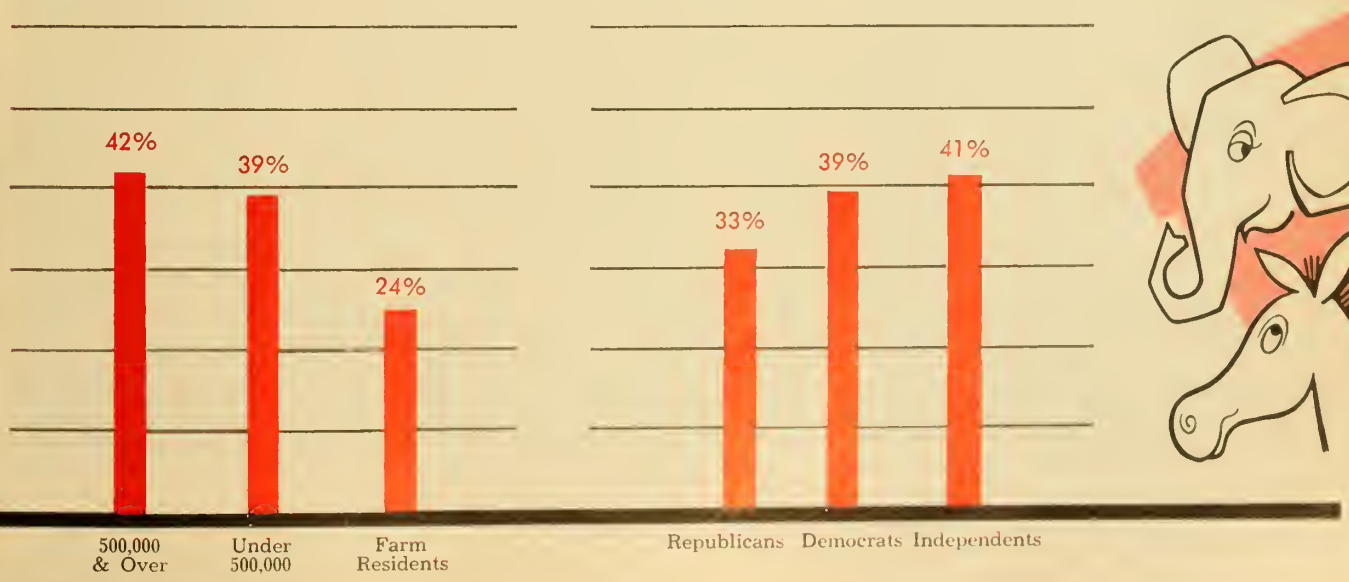
Even more discomfiting to the churches, however, are the thousands who simply drop out of sight when they move. In a Baptist survey of 1,400,000 persons living on the burgeoning Florida East Coast, 75 per cent of the residents told pollsters they had no active church membership. Many were in the retirement-age bracket.

A challenge of a different sort confronts churches in communities where religious complexions change with new residents. Once predominantly Roman Catholic and Jewish city neighborhoods become areas for Protestant opportunity as rural whites and Negroes, mostly from Protestant traditions, move in. On the other hand, many once-Protestant suburban realms show increasingly mixed religious patterns as new commuters arrive.

It is not unnatural, perhaps, for the mobile American and his family to take less interest and pride in a community where they expect to spend only a few years. Areas of high mobility tend to become socially disorganized; they appear to have higher rates of divorce, insanity, alcoholism, suicide, and delinquency. Families on the move may care little what a temporary neighbor thinks of their behavior.

All these factors pose thorny new problems for today's churches, whether in the crumbling ruins of an inner-city (where slums creep in when old settlers move out), or in the rapidly beating heart of a posh suburb. But is mobility necessarily bad? Of itself, certainly not. The motive behind our moving, after all, is the same as it has always been—better jobs, new horizons, the dream of better lives for ourselves and our children. But, as never before, the church stands as an island of refuge in the flood tide, its opportunities for growth and service unprecedented. Its great challenge: to continue to serve as the one great spiritual "port in a storm," a haven for the moving masses who seek stability, permanence, and order in what often seems to them a bewildering chaos.

BY CITY SIZE . . . . . BY PARTY AFFILIATION



Ronald Bowman and Family– plus the Bus!

Production manager for a livestock feed mill, Cornell University grad Bowman (left) travels a lot to supervise work at five plants in four states.

An early morning kitchen scene: Dad prepares breakfast orange juice; Mom bakes cookies for school lunches; David snitches bits of dough.

Dressing for school, Mary gets help with buttons. Each family member shares in household duties; Mary's include fetching mail and carrying out cans.

THE RONALD BOWMAN family hadn't taken a vacation trip together in four years, and the prospects for doing so were dim. Nine Bowmans just couldn't squeeze comfortably into the family car, certainly not with room left for luggage—or even picnic paraphernalia.

Perhaps it wouldn't have mattered so much if this Methodist family had lived in a less inviting locale. But their home town, Cayuga, N.Y., is in the heart of New York's scenic Finger Lakes country. And the Alleghenies, with their sparkling waterfalls, lush forests, and rocky gorges, are temptingly near.

A solution to their problem dawned in early summer, 1959, when the Bowmans learned that a neighboring school had traded its 43-passenger bus for a larger model and that the trade-in, a 1951 Ford, was going begging for a buyer. With seats removed, it would have 135 square feet of floor space—plenty of room for nine. With work, it even could be made to serve for eating, sleeping, and camping away from home. The Bowmans huddled—and bought it for $450.

Their first task was to eliminate the bus's orange institutional color. Ron and the boys turned the trick with $38 worth of paint—blue and white. Next, with a paper scale model, they blocked out space for beds, bunks,

Home from school, Sally greets sister Helen with exuberant affection. Well qualified by home experience, she baby-sits for pin money.

Off on a Saturday outing to nearby Cayuga Lake, the Bowmans add "U's" to "Bus." Their 33-room home, a familiar Cayuga landmark, is near the fabled Erie Canal, now filled in.

All nine members of the household had a hand in fixing up the bus. From top to bottom: Bruce, 17, Charles, 18, Dad, Mom, Sally, 14, Shirley, 25, David, 12, Mary Joan, 8, and Helen, 5.

storage, and cooking area. Using furniture and other materials on hand, buying a few items, and aided by gifts from friendly Cayuga neighbors, the Bowmans proceeded to outfit their purchase—even to print curtains and green-covered pillows. Total cost, including the original $450, was $686.96. A bottled-gas refrigerator, added in 1960, upped the investment by $223.50; but now all important needs have been met, and the upkeep should be reasonable.

A "dry run," the Bowmans decided, would be best for their first overnight venture, so they drove to Mrs. Bowman's mother's backyard, an hour from Cayuga. (If anything vital had been left behind, Grandmother could supply it!) The weekend was a resounding success, and was followed by trips to nearby state parks and finally a cross-state trek to the Adirondacks.

Now, with a backlog of experience, the Bowmans have in the planning stage trips to Florida and a western swing to Glacier or Yellowstone National Park, possibly in 1962 when Ron becomes eligible for three weeks of vacation. In the meantime, they've discovered a new use for the remodeled bus: it serves as the children's spare bedroom when the Bowmans or their neighbors have overnight guests. And what a place for a pajama party!

Mrs. Bowman and Helen relax, enjoying scenery. Another favorite pastime: watching puzzled looks of tollgate attendants when the bus rolls up.

With bunks instead of seats, the bus has all the comforts of home—as David demonstrates above.

Indulging in a bit of bus-borne horseplay, Bruce tosses Shirley over his shoulder. A 25-year-old teacher, Shirley has lived with the Bowmans since she was 15 and is considered a regular member of the family.

Young Bowmans bounce out of the bus (below) for a refreshment stop. Tab for the hungry, thirsty nine was $2.23.

At a woodsy spot near Ithaca, the larder yields a bountiful picnic lunch for nine hungry travelers.

Bring Back

Bishop Francis Asbury, depicted here in an old woodcut, bitterly assailed preachers who wanted to settle down.

YES! *'Set a pastoral time limit'*

Says FREDERICK A. NORWOOD

I WILL make my position clear at the outset: every Methodist minister in regular appointment to a pastoral charge ought to move on to another field ripe for harvest *at least* every eight years. This long-standing Methodist tradition of the itinerancy gradually has been abandoned in modern times. But I believe that for the invigoration of our church, we should bring back our church's old-time emphasis on the traveling minister.

Few preachers have access to fountains of inspiration which flow abundantly more than eight years, and many occupants of pews would sadly admit that their minister finished saying what he had to say four or five years ago. The best share a common limitation with the worst. John Wesley, himself, said, "I know, were I to preach one whole year in one place, I should preach both myself and most of my congregation asleep."

A traveling ministry is central to Methodist doctrine. As distinguished from a "local preacher," a traveling preacher is one who, by virtue of his membership in an annual conference, has committed himself to serve in the appointment to which he is sent. While Wesley generally insisted on annual shifts of his preachers, the young church in America adopted an even more stringent policy, changing appointments every three or six months. Bishop Francis Asbury sternly enforced the rule even as he undertook to "show them the way" with a lifetime of indefatigable itinerating. The time limit was gradually extended, always after lengthy debate, and finally abolished completely with the reunification of the three main branches of American Methodism in 1939.

The complexity of modern society does not permit the rapid pastoral changes of simpler agrarian eras. Such procedure today would be disastrous for the church and gruesome for parsonage families. But eight years is a relatively long time. Six, perhaps, would not be too short, nor 10 too long, but 8 should be ideal—with arrangement for special cases.

In eight years, a concerned pastor can become well acquainted with his people and yet avoid becoming partial to one group or clique. An effective administrator can complete long-range building or expansion plans. An inspired preacher can proclaim the Word of God in its fullness as he has gifts and his congregation needs. A competent teacher can instruct his people over a period twice as long as that normally devoted to a college education.

Various factors account for long pastorates. Sometimes a minister is so able that his people wish to retain his services indefinitely. A church large enough and influential enough can scour the field and call the man it wants. Each year, of course, he must be reappointed by the bishop, but this becomes almost automatic. The minister thus may become so completely institutionalized in a single pastoral relationship that the position becomes his. Even more likely, he becomes the "property" of the congregation.

In either case, a man's ministry is compromised as he seeks to please men rather than God. Ever since the days of Wesley, Methodism has successfully resisted the appeal of congregational control. It is all the more important today, when unchristian pressures of society can become intolerable when faced by each individual man alone, that we continue to resist this appeal. Here is the wonderful strength of our connectional system!

the Traveling Minister?

MIDMONTH POWWOW

Americans have been on the move since Colonial times—but never like today! With so many laymen changing homes and churches, what about the preachers? Should they move often, too?

Dr. Norwood is professor of the history of Christianity at Garrett Biblical Institute Evanston, Ill.

Quite a different situation prevails when a minister proves so inept that the people are helpless to replace him simply because no other church will have him. Sometimes a man is so inevitably reappointed to the same charge that it becomes a joke. What grisly humor! If The Methodist Church deems it necessary, from charity or expediency, to tolerate such men in its ministry, the burden ought at least to be shared.

In either extreme, a transfer within eight years would benefit the local church, the pastor himself, and the church at large. Our ablest men are so varied in their gifts that they complement each other in their ministries, and their talents should benefit as many congregations as possible. A great preacher follows an understanding pastor. A prophetic voice balances a master of the devotional life. A scholarly interpreter of the biblical message follows a man alive to the social applications of the Gospel. And no one congregation is surfeited with pulpit oratory, psychiatry, controversy, pedantry, or the social gospel.

The oft heard argument that a minister ought to become a true pastor through a lifetime association with one congregation is fallacious. Who would want the same teacher from grade school through college? A true pastor is effective from the first day of his ministry, and while this relationship may indeed grow with the years, the healing is good from the start. Besides, other congregations deserve his help and can contribute to his growth.

Obviously, certain exceptions apply to the general principle. A few men fill places unique to them in service to the church at large. But what about the congregation whose members are weary, not of the Gospel but of the form of its proclamation?

It is difficult to change pastors today without appearing to pass adverse judgment on the incumbent. In Methodist tradition, a man never has been called to the ministry except by God, never received into the ministry except by his brethren in annual conference, and never sent to minister except on appointment by the bishop. (Only the former Methodist Protestant branch rejected this last provision.) Bishop William McKendree introduced the cabinet system by which the bishop confers with his district superintendents, and the church has learned to value the advice of its laymen. But through all, the strong cord of the connectional system has preserved the integrity of our ministers as men of God.

Thomas Ware, one of the earliest circuit riders, was asked by a non-Methodist as they rode together whether he was a missionary. He declared, "I am a Methodist, and we are all missionaries!" Here is the heart of the Methodist ministry. It began when Wesley claimed the world as his parish and demanded of his preachers that they go wherever they were sent. It lives today in the spirit of men and women who understand that a missionary ministry is the only kind of ministry there is.

NO! *'Keep our system flexible'*

Declares W. McFERRIN STOWE

FREQUENT moving of preachers is an ingrained tradition among us Methodists. How did this custom, now hallowed by habit, get started?

One reason, quite candidly, is that few of our earliest clergymen, either in England or America, were highly trained academically. Most of these vigorous soul-winners had a run of good sermons, but the supply could be exhausted in a few months time. So, moves were good; each one provided a new crop of listeners for old sermons.

In those days a mobile ministry was our basic organizational pattern. Preachers were called itinerants because each was expected to have at least two preaching points on his circuit. Francis Asbury, America's first bishop, strongly favored the itinerancy and stormed when his

Dr. Stowe is pastor of St. Luke's Church, Oklahoma City, largest in Oklahoma Methodism.

preachers married, knowing marriage could be a prelude to settling in one place. Because of the itinerancy, Methodism was able to follow pioneers to the frontiers as no other church could.

Times have changed. Now, most of our ministers are college and seminary trained, with bigger-bottomed sermon barrels. And although we still have many pastors serving circuits of two or three small churches, urban growth brings more and more cases where two or three ministers—often each of whom has special talent or training in a particular phase of church function—are needed to serve one large congregation.

Methodism no longer needs the traveling-ministry tradition. Parishioners are the travelers these days. When I came to St. Luke's Church in 1951, our membership was a little more than 4,800. We're up past the 6,500 mark now, but not more than 2,300 of the original 4,800 are still here. In many communities, the pastor who has served 10 years is one of the most stable residents. As one of these pastors whose tenure is relatively long, I can speak with conviction when I say that in our age of great social mobility the advantages of a long relationship with the same congregation are not to be brushed aside lightly.

For instance, I have found that the longer is my association with my parishioners, the deeper is their confidence in me as pastor. Counseling opportunities seem to multiply in proportion to the length of a pastor's service. Long associations give him a chance to know well the families of his charge, their likes and dislikes, their needs and ambitions. In our increasingly complex society, this is important. To get beneath the veneer of the image which people consciously project, to know their real selves unprojected, is a matter which takes time—more than just a couple of years association. And at the same time a pastor is rendering increasing service to his people, he is developing among them leaders—both youth and adult—which the church so vitally needs for the future. Such leadership, as every pastor will testify, is not nurtured overnight.

The long pastorate has special advantages to the minister in his role of pastor-prophet. The man who has had more than a few years of service to a community has earned the respect of his congregation and of others. He can better declare what he believes to be the Christian position on controversial questions without losing the respect of his people, even when they don't agree with him or understand why he has taken an unpopular stand. Agreeing with him or not, they will listen to and be subtly influenced by his point of view. With long service, too, comes increasing influence on members of the community outside the church. Individuals and groups pay heed when the pastor, as a respected community leader, addresses himself to civic problems and social issues.

Would it be unrealistic to suggest that perhaps the overlong pastorate is no more dangerous to the church than the too-short one? Sometimes it is easier for a minister to move away from a problem than to stay and solve it. And for a congregation, many times a pastor can be sent away like a scapegoat—bearing their sins into the wilderness—while they wait with hope that a new minister may lead them more gently into the Promised Land.

The oft-moved pastor may find it easy to re-use old sermons—and simultaneously lose his capacity to create new and vital ones. Almost without exception, great preaching has come out of the demands of long pastorates (though not from all of them, I must add regretfully). And the pastors who have written our most stimulating and helpful books have usually been men who, because of long pastorates, found time for study and writing. The relentless ambition which causes a man to use one short pastorate after another as steppingstones to greener fields is one of the built-in problems of the traveling ministry. This tendency would be stimulated and the problem made more acute if a rigid limit on pastoral tenure were re-established.

I need mention no more than three names to indicate the scope of Methodism's (and Christendom's) loss if our church in recent years had limited its pastorates to a paltry 5, 8, or even 10 years. Consider Ralph Sockman in New York, the Chicago Temple's Charles Ray Goff, or Pierce Harris in Atlanta's old First Church. All three achieved their greatest ministries long after a time-limit system would have forced them to move on. Surely we do not want to end the great pastorates of Methodism just to solve the problems of a few congregations! So long as a pastor is conducting an effective ministry, let's let him continue. Let's keep a good measure of flexibility in our appointive system!

Our bishops and their cabinets have an over-all view of the church's needs that no minister or local church can have. With the good will of pastors and people and with the best interests of the church on their hearts, our system will continue to be the best yet devised for placing and moving ministers. What is the responsibility of bishop and cabinet in the case of long pastorates? Exactly the same as in any other case—to make changes when, after considering all circumstances, they seem to be needed.

Our leaders must not forfeit this responsibility; Methodism must not surrender the itinerancy. Nevertheless, I do not believe that in 10 years I have overstayed my welcome or outlived my usefulness to St. Luke's Church. But I hope when the time comes that it is better for the kingdom of God that I move, my bishop will kindly but firmly say so. Knowing him, I am sure he will. And that is exactly the way it should be in our great church.

'We move anything, anywhere,' they said. So why not . . .

The Chinaberry Tree

By HERMAN B. TEETER

THE MEN with the moving van gave me a funny look when I told them to dig up the little chinaberry tree and bring it along. But finally the husky one grinned.

"Think nothing of it," he said. "Once we moved a guy's fish pond from Cincinnati to Des Moines."

"It had fish in it, too," added the little one who was doing most of the heavy lifting.

"My wife tried to argue me out of it," I said. "But I don't want my son to grow up without knowing anything about the joys of boyhood days under a chinaberry tree."

"Well, have it your way," my wife said with a sigh. "The van is here with our old friends, the moving men, and we've hardly started getting our things together. Why doesn't someone come up with something to make moving simple? Why can't you just press a button and have things fold up into boxes and—"

"They're doing some keen things with transistors," interrupted our son, Tommy, from the side porch.

What transistors could do to help one man carry a mattress up stairs, I wouldn't know. But if necessity is the mother of invention, as they say, you'd think someone would come up with something. One out of every five American families moves every year—and we're living proof!

"It is no longer possible for a man to leave his footprints on the sands of time," I said. "All we can hope to leave behind, in this so-called vale of tears, is a bundle of old memories, a few beds of nasturtiums that never bloomed, a barrel of old books the library won't accept, and some crates of pots and pans lost in a warehouse somewhere."

There was an unearthly clatter when little Bonnie lost control of a wagon load of toys at the top of the basement stairs. We were fixing her up with bandages when our preacher dropped by and grinned at us. "You don't know what moving is *really* like," he said with a peculiar light in his eyes. Then: "Our church will miss you folks. But I know you will fit in right away at Brother Sampson's church, just as you did here."

"We are getting experienced," broke in Tommy from the side porch. "We're leaving the day before the MYF is going to visit Chinatown."

We shook hands all around and I said: "Maybe we will run into you again, Brother Mac."

"That," he replied, "is quite within the realm of probability."

A delegation of neighborhood kids, headed by a fat boy with freckles, arrived to sit with Tommy who was tightening the spokes on his bicycle.

"What do you say?" Tommy asked.

"Not much," said the fat boy. "What do you know, Tommy?"

"Not much." The group sat there, saying nothing and doing nothing.

"They hate to see Tommy and Bonnie leave," my wife whispered, dabbing at her eyes with a dust rag. "But they don't know how to say it."

"Especially since he's got the only catcher's mitt in the neighborhood, and they all want his paper route." I couldn't resist.

"Don't be cynical," my wife said.

That was two years ago. Now we're getting ready to move again. We're leaving this quiet little street with the wide crack which runs like a lightning streak through the pavement (the kind of thing that sticks in your mind for no reason at all). We're leaving Brother Sampson's church where he fitted us in as quickly and comfortably as Brother Mac said he would. And Tommy will miss the MYF boat excursion which starts day after tomorrow.

This is the seventh town we've inhabited in 20 years, and it has a flavor of its own. When the village fire alarm sounded last midnight, I lay awake and listened to that lonesome wail wash back and forth across our valley. I thought of many things—fat boys with freckles sitting on back steps and saying nothing; of sunlight slanting through the memorial window in Brother Sampson's church; of crab apples plopping on a roof during a wind storm, the sounds and smells of old home kitchens on Sunday, and the clatter of a little red wagon rolling down stairs with a load of old toys.

I thought, too, of my chinaberry tree. It's tall now, and spread out like an umbrella. All the neighborhood kids enjoy playing in its shade; they like the way its ripe berries pop like little guns under foot. The green ones? Good for sling shots!

But my chinaberry is too big to move this time, I told Brother Sampson when he dropped by a few minutes ago to tell us good-by.

"We hate to see you go," he said. "But you'll feel at home in Brother Emerson's church. I saw him at conference last week and told him you'd be seeing him soon."

"Well, we'll be coming back this way from time to time," I said.

And that's for sure—if for no other reason than to check on my chinaberry tree. Like a big, green, unbrella-shaped footprint on the sands of time, it's planted right out there in the yard for all to see.

'America, It's Magnifique, Mommy!'

By JEAN POTTER A Together in the Home *Feature*

"BUT I DON'T want to go to America!" my seven-year-old son Michael angrily told me, in French.

"It's your country," I reminded him. "You've never seen it, but I'm sure you're going to love it there."

He stood beside me in our Paris apartment as I packed the trunks, a small, stormy figure in short pants and school smock, most unimpressed.

When my husband and I returned home after an eight-year assignment abroad we knew, of course, that our son would not welcome the change. Michael had been born in Europe and grown up happily in Paris. But we were surprised by the force of his reluctance to leave.

"American boys are rough and rude," he told me. "They're dumb and mean, and they fight all the time. America is full of machines and gangsters. The only good thing is cowboys."

I asked him where he had heard such nonsense.

"Oh, it's all true," he said, with the loftiness of seven years. "The boys told me at school."

For the first time I realized how very European our child was. He'd attended a French school—in the stern tradition of the Continent—each day from nine to five. He did not even speak English.

In the formal little Paris park where he spent his playtime, weekends, and holidays, the children were not allowed to walk on the grass. His playmates were polite small fry who seldom shouted or got their *chic* clothes dirty. They were always accompanied by mothers or nursemaids. One little *monsieur* even wore white gloves.

On the boat trip to New York we tried to give Michael a tardy coaching in English. But he stubbornly declined to co-operate. When we arrived at the town of Carmel, Calif., where we were to live for four months, he cried bitterly at the prospect of going to school.

It was then that I called on Mrs. Marjorie McCausland, principal of the neighborhood public school, to prepare her for my "un-American" American son. I apologized politely, as one does in Paris, for "bothering" her.

A warm, vivacious woman, she listened carefully to my story and said with a smile, "But we're *happy* to have Michael. We'll consider it a challenge."

I was startled. I had forgotten how friendly and outgoing Americans are.

I explained that I was anxious about how Michael would get along with the other children.

"The children?" She leaned across her desk, cheerful and emphatic. "But it's the children I'm counting on to help him the most."

She outlined her plans for easing Michael's adjustment. She would have the teachers explain his problem to their pupils before he arrived. And she would assign boys of his age to guide him around the first week; a different one each day.

"We'll make it a kind of rotating honor," she told me.

I was astonished. A public school take such pains to make a misfit feel welcome?

It was a very scared little boy in brand-new blue jeans, T shirt, and sneakers that I delivered to her office two days later. He was saying nothing. But he seemed determined to keep up a front. He pumped her outstretched hand briskly and stiffly, in the best French schoolboy manner.

"This is Tim, Michael," she told him, very slowly. A lanky little redhead stepped forward.

"Tim is going to show you around today, and he'll stay with you all the time." She spoke gaily, as if it were a party. "Tim, show Michael where to put his lunch box, on the shelf beside yours."

Michael was eying Tim warily.

"O.K.?" asked Tim, very affable. He touched Michael's arm gently, leading him to the door.

The hours dragged for me till I could pick Michael up at two.

The yard was almost empty when I saw him. He was coming at a fast run with Tim and two other boys. His face was flushed, his hair tousled. He was laughing.

"We were showing him how to play kick," one of his escorts told me. "He's catching on."

"'Bye, Mike!" they called as we started away.

Michael seemed dazed. "This school is different," he volunteered. He said little more.

The next morning, as we were walking toward the school, a boy came running out of a house.

"Hi, Mike!" he shouted. Michael

READER'S CHOICE

When families move from one community to another, children may have adjustment problems. But what about a child transplanted to a completely new country? This warm-hearted story is about such a situation. It is reprinted from *Coronet*, April, 1956, © 1956 by Esquire, Inc. Mrs. Eva Ransom, West Allis, Wis., receives our $25 *Reader's Choice* Award as a "thank you" for first nominating it.—EDS.

"One day I found him carefully
sticking Scotch tape over their names.
'I don't want the ink to rub off,'
he explained and laid it gently on a shelf.
'I'll need another ball to play with.'"

was startled, as if by a rifle shot. Then, as he recognized the child, he smiled back, shyly, but as if they shared some remarkable secret.

"You don't have to take him to school," the boy told me. "He can walk with me."

Michael did not hesitate.

A week later, he came home bursting with excitement.

"I'm class president!" he announced. He laughed, both proud and sheepish.

"I didn't know what they were doing, writing on all those slips of paper. I thought it was a game. Then they all started looking at me and clapping. I didn't understand till a man came who spoke some French. He told me I was president."

A shadow crossed his face.

"The only trouble," he said, "is that he didn't tell me what I'm supposed to do."

Certain that he must be having delusions of grandeur, I called his teacher that evening. She assured me that Michael was president for the month. "What a time we had explaining it to him," she laughed. "Luckily our janitor speaks some French and I could send for him."

"Was this *your* idea?" I asked, dumfounded.

"Oh, no!" She seemed shocked. "I never have anything to do with the children's choice."

I WAS too overcome for a moment, to say anything else to her.

"He seems rather at sea about his duties," I finally managed.

"Oh, *they* know that," she said. "The vice-president will sit next to Michael and pinchhit. He'll enjoy coaching him."

Only once did Michael satisfy our burning curiosity about his progress in office.

"I hold the flag in the mornings," he proudly told us. Although he was still declining to speak English at home, he was, we learned, trying a lot of it at school.

In the month that followed, Michael became extremely surly and difficult. The teacher confirmed our suspicion that things were going less smoothly. No longer treated as a distinguished foreign visitor, he was trying to find himself as just another American boy.

Then, unexpectedly, came the trouble that I had feared. Michael told me one morning that he could not go to school; he had a "terrible cold." As he had no sign of a cold, we sent him off, crying. Later, I called his teacher.

"Yes," she told me, "something did happen. But it's all right now."

She'd learned that some of the boys had been hazing him at the playground, calling him a "silly French kid." She had put the matter before class that morning, without mentioning names, and asked if those who knew about the trouble at the playground wanted to talk it out now. Or settle it later.

They had voted for the second course. During the recess there had been huddles, while Michael stood awkwardly apart. Then one of the ringleaders sidled over to him and apologized.

"That's not all," she told me. "When we convened again, Michael raised his hand. It's the first time he's ever asked to speak in class. He spoke loud and clearly. He seemed determined to make himself understood. He said, 'Some boy tell me he's sorry. I think and think, but I don't know why he's sorry. I don't remember.'

"It struck me as high diplomacy," she said, proud and pleased. "The children, and Michael himself, have cleared the matter up—and with no hard feelings left over."

Michael was eager to go to school after that. He made marked progress with his lessons and his disposition at home changed from storm to sunshine.

One day a copy of his old school paper arrived from Paris. Remembering how avidly he used to read it, I handed it to him. He glanced at it vaguely and put it down.

"I'm going outdoors," he said.

American parents cannot appreciate what "going outdoors" means to a child who has been raised abroad. The freedom of roaming unchaperoned through yards without any walls around him is a new-found heaven.

"America, it's *magnifique*, Mommy!" Michael told me one day, his eyes shining.

He was now speaking with us half in French, half in English. If his languages were mixed, his feelings were not. He was radiantly happy.

Coached by his small colleagues, he was becoming an American boy with dramatic speed. I was impressed by their tact. They only corrected him when a mistake he made was extreme.

"Not sheep, Mike. That's an animal. Ship."

"Oh, *no!*" he shouted, doubling up with clownish laughter. "Not an *animal!*" Somehow he had learned to make fun of his own mistakes—perhaps because the others were laughing, too—not laughing at him, but with him.

THE DAY I fully realized how little Michael's principal, teacher, and classmates had let him feel like a foreign misfit was the day we left Carmel for the East.

"How *can* I leave my friends?" he asked, tears in his eyes. "They're the first *real* friends I ever had. I'll never find such friends again!"

He'd known them only four months, yet he minded leaving them much more than he'd minded leaving the children he'd grown up with in Paris for many years.

His classmates gave him a baseball as a going-away present. They'd printed their names on it with ink, and the year. He was carrying the ball in his hand as we boarded a plane for New York. He'd refused to put it in a suitcase.

Today, in New Jersey, he is happy with a new group of "American gangster" boys. But he's not playing with the baseball his "first real friends" gave him. One day I found him carefully sticking Scotch tape over their names.

"I don't want the ink to rub off," he explained and laid it gently on a shelf. "I'll need another ball to play with."

He stood silent a moment, very grave.

"You see," he confided, "this ball—it's sort of the way your diamond ring is to you, Mommy. I always want to keep it."

I understood. What he had received was precious.

I was more than grateful. I had glimpsed through my "French" son's wondering eyes a vision of America, of its free and friendly democratic spirit, that I had not seen before.

Horses tethered by a visiting saddle club recall Antioch's pioneer past.

WHEN PEOPLE MOVE . . .

What Happens to Churches?

An Earnest Layman Reopened This One!

NEAR THE CREST of North Carolina's Blue Ridge, a little company of Christians organized Antioch Methodist Church in 1848. For over a century the congregation was an active arm of Methodism, its simple frame building nestled in piny woods near Roaring Gap.

But times change. Membership fell as people moved away; finally, Antioch was closed. Dust might still be settling behind its closed doors had it not been for a concerned layman, already lay pastor of another small church. A steam fitter by trade, F. J. Rogers spent three weekends stirring interest among Roaring Gap families. When he announced the first service for an August Sunday in 1956, 60 worshipers appeared. Today Antioch has new paint, a new furnace, regular services, and a growing church school. And Pastor Rogers now has three churches. [For a city church's story, turn the page.]

Silent for five years, the North Carolina church now echoes with lusty Methodist singing. Behind the pulpit is F. J. Rogers.

Photographed in 1958 as work was starting on Plaza Square, Centenary Church was an isolated landmark in a welter of change. First occupants of the new apartments arrived in April, 1960.

When people move, what happens to churches? (Continued)

Urban Renewal Brings NEW Opportunity to St. Louis' Centenary

BOOMING ST. LOUIS, then the fourth largest U.S. city, rounded the turn of the 20th century proud and confident. At Centenary Methodist Church, members added to the civic chest-thumping: their church was Methodism's largest west of the Mississippi River.

But like many cities, the Missouri metropolis fell victim to a 20th-century phenomenon—the rush to Suburbia. By 1960 its rank among cities had skidded to 10th; it lost a shocking 106,000 persons in the 1950s. Similarly, downtown Centenary Church was robbed of members by flourishing suburban congregations. From a 3,601 peak in 1930, it fell to 854 in 1957. There was even the temptation for Centenary, like many other churches, to join the flight to the metropolitan fringe.

Such ideas evaporated when urban renewal became a St. Louis certainty, and one of the earmarked areas was Centenary's own cluttered backyard. Clearance of the six-block site, started in 1955, left only two buildings untouched—the venerable old Methodist structure and its Roman Catholic neighbor, St. John Basilica. For a time, the two houses of worship stood surrounded by what resembled bomb-leveled war ruins. Then late in 1958, construction of $15 million Plaza Square began. By March this year the last of six 13-story apartment buildings was complete.

Surrounded by the new neighbors and continuing to serve the entire metropolitan area, Centenary Church has a new lease on the future. Membership is climbing; optimism is revived. Says John H. Crowe, pastor since '57: "Centenary faces a wonderful new day!"

Home of Missouri Area Methodist Headquarters, Centenary was built in 1869 for $154,880, expanded in 1924 for $140,000. Recent sprucing up cost $250,000.

Centenary members Mr. and Mrs. Ira O'Neil visit with Helen Hausmann of the church staff on their balcony. Much calling is done by 25 Crusader teams.

Thanks to today's rapidly shifting population . . .

NEW CHURCHES are BIG BUSINESS

By H. CONWELL SNOKE
General Secretary, Division of National Missions, Board of Missions of The Methodist Church.

"I SEEM DOOMED to raise money," wrote the unhappy young preacher in his journal of 1864. Two years earlier, at 26, Charles Cardwell McCabe had marched off proudly with 975 fellow Ohioans to be chaplain of the 122nd Ohio Volunteer Infantry. By mid-June, 1863, he was in a Confederate prison, captured while ministering to battlefield wounded; four months later he lay near death from typhoid fever. Partially recovered, he was returned home in an exchange of chaplains, but was too emaciated and weak to return to the front. So, reluctantly, he resigned his chaplaincy.

It was a few months later, while seeking contributions for YMCA-sponsored work among the Union Armies, that McCabe found himself "doomed" to money-raising. He little realized how prophetic the bitter journal entry was to be. Fortunately for Methodism, his despondency was short-lived. Armed by wartime fund-raising experience, Chaplain McCabe served the Methodist Episcopal Church for almost 30 years as its most irresistibly successful money-raiser. First as assistant secretary for the Church Extension Society, then as corresponding secretary of the Missionary Society, the dynamic Ohioan raised literally millions of dollars for new churches and for home and foreign missions.

Contagious enthusiasm made McCabe a success. From the Great Lakes to the Pacific Coast, that vast stretch of continent where post-Civil War expansion boomed, hundreds of cities and towns felt the indefatigable preacher's influence. With the pioneers surging westward went Methodist circuit riders, and where the preachers went, the Church Extension Society—with Mr. McCabe as its field general—sent money for church buildings. During his 16 years with the society, some 1,700 churches benefitted from the half-million-dollar loan fund he created almost singlehandedly. Hundreds of others received direct grants through his Frontier Plan. Doomed to raise money, McCabe also was destined to serve Methodism as few other men have. Ministers and laymen alike rejoiced when he was elected a bishop in 1896.

Like Bishop McCabe, we today live in a time of change. Our people move rapidly and often, seeking new jobs or being transferred by corporations, lured by the promise of sunshine or salt air or the city, following the paths of relatives and friends, sometimes simply hunting a change of scenery. If the good bishop confronted a challenge to the church in his day, he should see us now! We still haven't topped his two-a-day goal (though our bishops have challenged us to organize a new congregation every 22 hours during the 1960-64 quadrennium), but it's fair to add that while many of Bishop McCabe's modest white clapboard churches were built for as little as $1,250, the cost of our most modest new buildings today is 10 times that, and the average is nearer 100 times as great. Methodist building is a booming big business! And if we're to keep up with our fast-moving, rapidly exploding population, it will have to continue indefinitely.

Before 1964, we must acquire 1,600 sites for new congregations and 624 sites to relocate old ones. New congregations in this quadrennium will need 1,580 new sanctuaries, 1,490 educational units, and 1,658 parsonages. Another 2,294 buildings will be needed by our existing congregations. All told, that's 7,022 new buildings!

What will it all cost? Our estimated price tag is a whopping $710,766,000 for site acquisition and construction! But it *can* be done. As recently as 1945 our churches spent a

Prefabricated steel buildings, easy to move from town to town, often are used as temporary chapels and educational units by congregations newly organized.

Bishop Charles McCabe

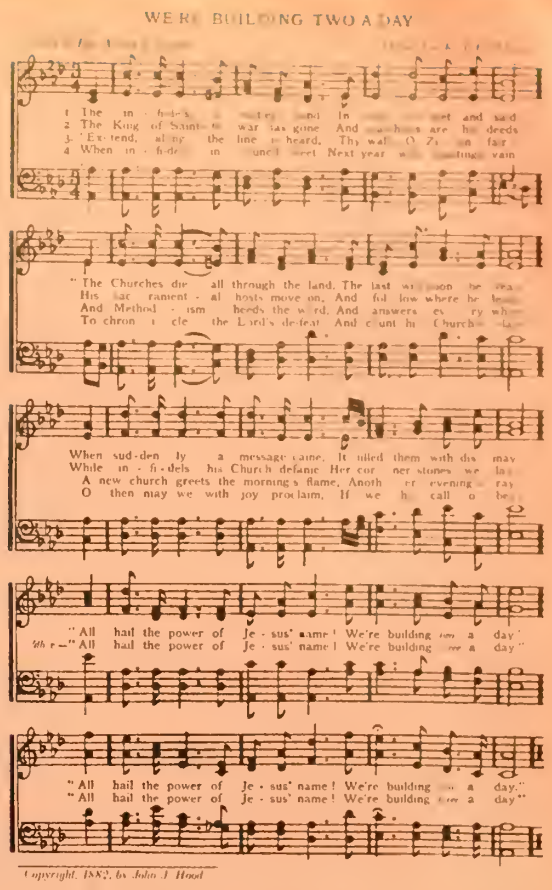
Two a Day, Bob Ingersoll!

EMBITTERED by Civil War chaos, many 19th-century Americans turned willing ears to Robert G. Ingersoll's attacks on Christianity. In one lecture, the articulate infidel declared: "The churches are dying out all over the land. They are struck with death!"

Among the many who reacted sharply to Ingersoll's inflammatory remark was a onetime Union Army chaplain who had become assistant secretary of the Church Extension Society of the former Methodist Episcopal Church. Typically, Chaplain Charles C. McCabe was on a train in the midst of a fund-raising tour when he read of Ingersoll's speech. At the next stop, he fired off a telegram:

"Dear Robert: All hail the power of Jesus' name! We are building more than one Methodist church for every day in the year and propose to make it two a day!"

Building two a day! became the rallying cry for a new burst of Methodist building—and the title of a song which McCabe sang literally from coast to coast, becoming the champion money-raiser of his generation.



mere $27.5 million on land, buildings, improvements, and debt retirement. The figure grew to $82 million in 1950, $136 million in 1955, and more than $180 million in 1960! That last figure represents almost $495,000 a day. One result is that in 1960 our Methodist churches, parsonages, and other properties were valued at nearly $3.3 *billion*—some 320 per cent more than in 1945.

In the tradition of Bishop McCabe, our church still maintains its loan and grant funds to aid struggling new congregations. In fiscal 1960, our Section of Church Extension aided 571 churches with $5,101,000 —$3,892,000 in building loans to 203 churches and $1,209,000 in grants to 368 others.

Let the theologians argue about how genuinely the current religious revival has touched the souls of Americans. So far as I'm concerned, the evidence is fairly clear. It isn't easy to touch pocketbooks without touching souls—and pocketbooks, obviously, have been touched. Of course, the increased giving partly reflects the nation's general prosperity and high-income levels, but it also reflects a new appreciation of the importance of religion in American life.

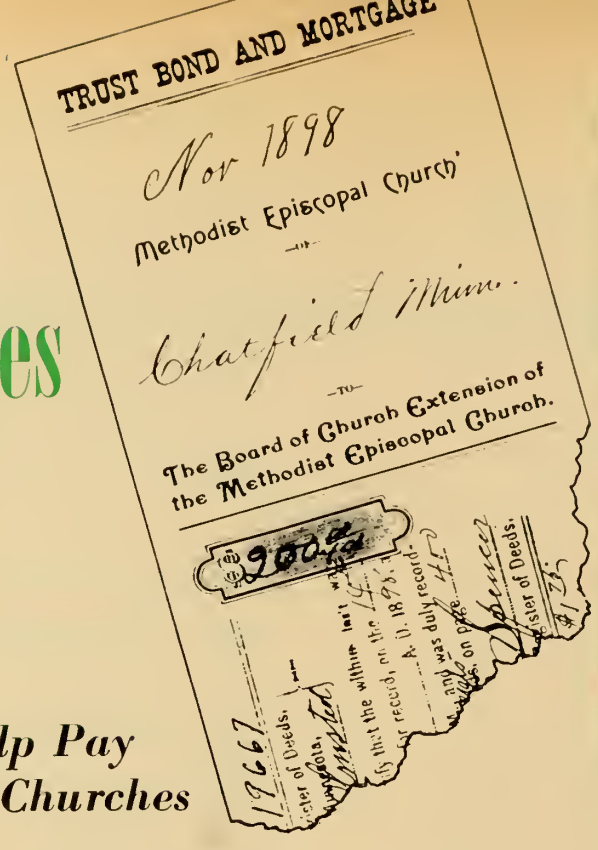
Last year at General Conference time in Denver, the *Denver Post* took note of our Methodist trailblazing tradition. "Here in the West," the newspaper wrote, "the story is that when pioneer preachers of other denominations got off the first stagecoaches, they found the Methodist parsons already on the scene—with holes in their shoes."

Methodist preachers are still on the frontiers, though not so often with holes in their shoes. In the new states of Alaska and Hawaii, in Puerto Rico, and among some U.S. minority groups, the church exhibits its most vigorous growing edges. In the past 10 years, while Methodism as a whole was gaining members at a rate of about 11 per cent, our membership in Hawaii went up 36 per cent, and in Alaska 232 per cent! Our Oklahoma Indian Mission Conference went from 5,599 to 8,640 members, a 54 per cent jump. And in Puerto Rico, where many of the 2.5 million people are nominally Roman Catholic, Methodist membership climbed from 3,450 to 8,436—a 147 per cent increase.

Even here in the continental United States not all frontier preachers have vanished. Take, for example, Page, Ariz., a town built from scratch at the remote desert site of new Glen Canyon Dam. When the Horace W. Blackshears arrived in Page on July 29, 1958, the town had only one permanent building, and they, like the rest, lived in a trailer. Within two weeks, the former Texas pastor conducted his first worship services in a temporary school building, and little more than a year later his fully organized Methodist congregation was meeting in its own building, the first unit of a proposed larger structure. From 33 charter members, the congregation had grown to 150, with 247 enrolled in church school by the

Old Mortgages Never Die

They Just Help Pay for New Churches


TRUST BOND AND MORTGAGE

Nov 1898

Methodist Episcopal Church

Chatfield Minn.

The Board of Church Extension of the Methodist Episcopal Church.

$900.00

WHAT THE district superintendent told the church board that day was greeted with startled exclamations and protests.

"What do you mean, a 75-year-old lien against our church? Why, we burned our mortgage years ago!"

"I know you paid off that bank loan," he said. "But this money came as a donation from church extension funds when your grandparents were organizing this church back in 1886. It wasn't actually a loan, but there is a lien recorded down at the county courthouse."

Throughout the United States today, particularly in areas west of the Mississippi River, hundreds of churches have old, forgotten mortgages—some over a century old. Millions of dollars are involved!

Why isn't this fact better known? For one thing, these churches were never asked—nor have they been expected—to pay off such mortgages. The money was not required to be repaid so long as the church remained Methodist.

Yet many churches are paying off these debts of honor—voluntarily. And this money, donated to mission churches years ago, is helping to build more new churches today.

The story goes back nearly 75 years to Bishop Charles C. McCabe, a former Union Army chaplain, whose money-raising genius as a secretary of the Methodist Church Extension Society made possible a period of intensive church building in the growing West before the turn of the century. Some 850 churches were built at a cost of nearly $2 million, simply because church extension could donate $250 here, $500 there, to provide the final push needed to build.

In more recent years, leaders of church extension have agreed that when an old debt is repaid, 10 per cent is used for "outpost missions" (Alaska, Hawaii, Puerto Rico), while 90 per cent is returned to the paying church's annual conference for a new church project.

An outstanding example of old mortgage money coming to life is in the Minnesota Conference, where Paul G. Hayes, then Southeast District superintendent, found 50 liens for more than $30,000 against 40 churches. Since 1958, 21 of these churches have paid in full. Sixteen others are continuing installments.

The Minnesota beneficiary is a new church at Austin, Minn., the second in the community, where more than $11,000 of mortgage money repaid by churches of the district has secured a parsonage and site for Fellowship Church. In true brotherhood, Minnesotans are paying off old mortgages to create a permanent revolving fund.

Was your church built with the help of one of these donations? To find out, write: Section of Church Extension, Division of National Missions, 1701 Arch Street, Philadelphia 3, Pa., where records are kept.

time Mr. Blackshear moved on in mid 1961.

Page Methodists have their work cut out for years to come. During construction of the dam, church officials estimate their membership will undergo at least an 80 per cent change. And when construction is completed in 1964, another 90 per cent turnover will take place. To keep the church growing requires the most energetic kind of Methodist activism.

Across the continent from Page and its birth pangs, North Carolina is suffering growing pains, and Tarheel Methodists confront opportunities unprecedented since the days of Francis Asbury's circuit riding there. Faced with rapid suburbanization of major cities, the Southeastern Jurisdiction's North Carolina Conference in 1950 started a church-extension splurge which organized 84 new congregations in 10 years. For 70 straight months, the eastern North Carolina area averaged a new Methodist church each month. Today 1 out of 12 Methodists in the conference is a member of a church started since 1950. Established churches have shared in the enterprise by contributing both members and money. Queen Street in Kinston, for example, mothered three new congregations.

The North Carolina picture is not one-of-a-kind. Similar efforts have produced remarkable results for other conferences, especially on the most important frontier of our time—suburbia. In some places, small rural churches have been overwhelmed by sudden influxes of new commuter residents. Elsewhere, new congregations have formed where Methodism never before had taken root. Projects to enlarge, remodel, and build churches are commonplace.

A factor which helps swell our Methodist building business to heroic proportions is that our people are not satisfied with "good enough" churches. Many features being drawn into building plans today once were considered luxuries. It's not just a matter of keeping up with the Presbyterian Joneses. Our people just don't want to build new houses of God which are less functional and less attuned to 20th-century living than their own new homes.

Church kitchens, for instance, are

equal to those of first-class restaurants. Air conditioning is being installed in many new churches located in areas where summer heat is intense—and even in some places where it is not. (The old "too hot" excuse for summertime church absence lies dead as a doornail when the sanctuary is one of the most comfortable places in town.) The churches' interest in young families is apparent in the space and expense they devote to educational facilities. The typical building program, in fact, calls for erection of a religious-education unit first, with the sanctuary to be added later when the first mortgage is paid off. Many congregations want small chapels for weddings and children's worship services. Soundproof nursery rooms are considered a must in most new buildings. And some church plans even have included swimming pools!

These new facilities, of course, make churches more expensive to erect than ever before, but because of them, the church has assumed an increasingly important role in the lives of all family members. And the impressive part is that our people are digging down in their pockets voluntarily to finance this wave of construction—strong evidence that former luxuries now are regarded as necessities.

Of course, the figures which show dollars spent, members gained, and churches built do not even begin to tell the story of spiritual growth which a congregation experiences through a building program. Undertaken in a spirit of devoted enthusiasm, any such project can bring church members together in a new sense of partnership with each other and with God.

First comes the period of eager anticipation as plans are prepared. A new awareness of stewardship and commitment grows out of the financial drive; and as construction begins, hopes, dreams, and aspirations assume shape and substance. Finally, with completion, comes the deep sense of achievement—a victory won by each individual and by all.

Sometimes, unfortunately, a congregation begins its project with enthusiasm, but something goes wrong. A few minor mistakes usually can be corrected, but major blunders—as in site selection, financing, and architectural planning—may jeopardize the entire project. To help congregations benefit from the experience of others, the church has published a booklet by Dr. B. P. Murphy, *The Building and Care of Methodist Church Properties.**

At the official 1960 count, U.S. Methodism had 9,910,741 full members in its 39,008 organized churches—10.9 per cent more than it had in 1950. But during the same decade, the nation's population grew at a rate of 18.5 per cent! One reason Methodism lost ground during the fast-changing 1950s was that it failed to keep up with individual families as they moved, often to new suburban areas without Methodist churches.

Before it can come abreast of—or, better yet, surpass—the national growth rate, the church must make vigorous new efforts to go where the people are. It must build new churches in the booming middle-sized cities and the mushrooming suburbs around the great metropolitan centers. At the same time, of course, it must hold fast and deepen its influence in areas where it already has taken root.

In a survey of new congregations organized since 1950, we found that more than half (56 per cent) of the people who joined our new churches came by transfer from other Methodist congregations. Another 13 per cent were received from other denominations, and the remaining 31 per cent came into Methodism on profession of faith. The significant figure of the three is 56. It means that we have to keep establishing new congregations in new communities, not only to reach unchurched people but also to keep up with our many mobile Methodists.

Yet if the mobility of our people creates problems, it also creates vast opportunities, and Methodism has a reputation for making the most of its opportunities. In Bishop McCabe's day, the church responded to the challenge of the time by "building one a day." In the 1960s we can do no less—and should do more. For wherever people are, Methodism must go to serve!

* Available from the Division of National Missions, Board of Missions of The Methodist Church, 1701 Arch St., Philadelphia 3, Pa.

There's a technique in

BURNING Mortgages

TWO RULES should be observed in burning a church mortgage: make sure it has been paid, and try not to burn the church with it.

Elementary? Perhaps, but violations of equally obvious precautions cause some 3,400 costly church fires every year. So far, there is no evidence that any blaze has started from the unusual warmth of a mortgage-burning ceremony.

But there is an inescapable element of danger in any mortgage-burning ceremony. Usually most of the congregation is present when, typically, the treasurer carries in the document on a tray, and the pastor or a distinguished guest touches a candle to it after a few appropriate words.

The loose-hanging sleeve of the pastor's robe or a vagrant puff of air easily can brush the blazing paper onto the altar cloth, draperies, or carpeting. A costly—even fatal—blaze could result.

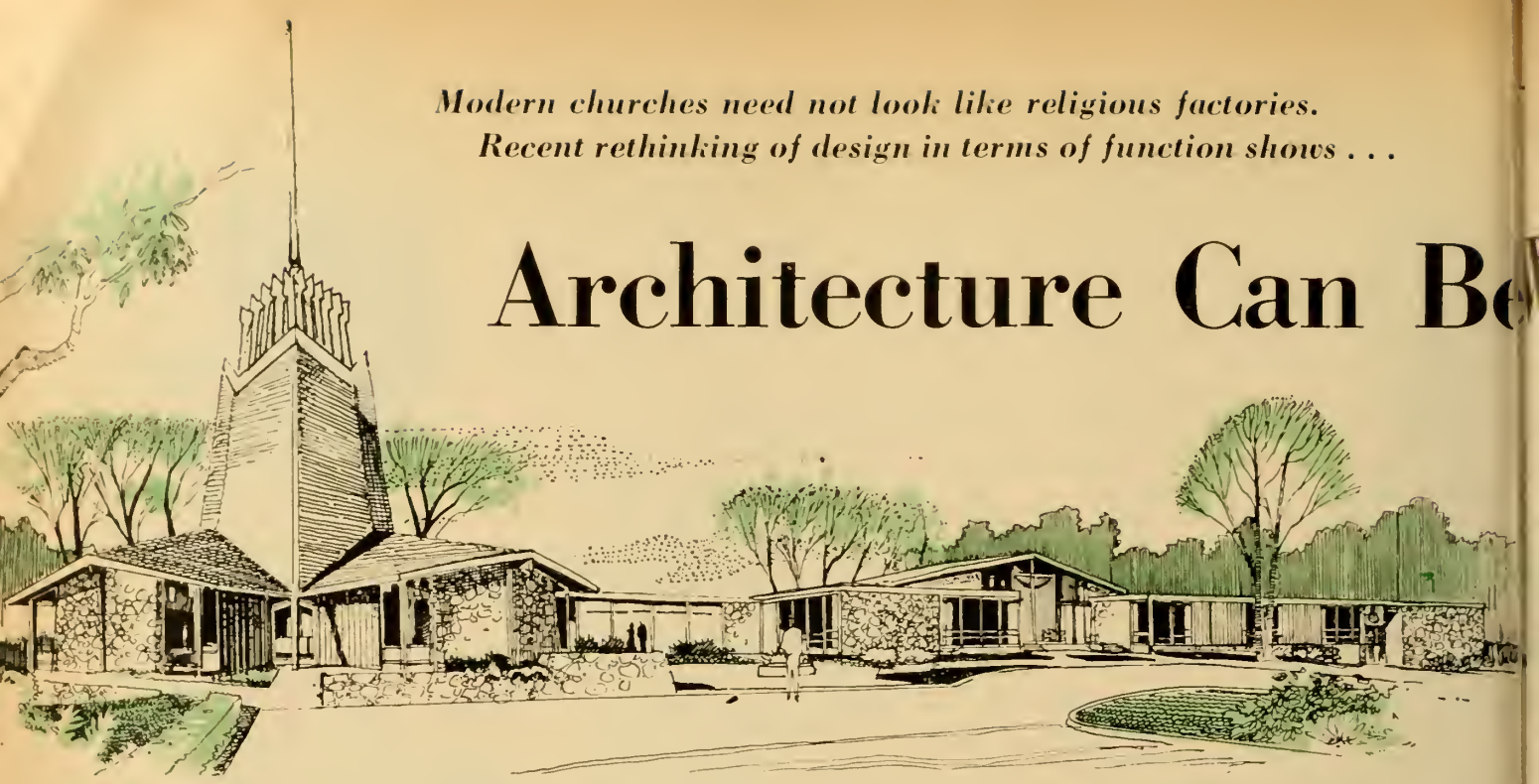
If mortgages are to be burned in sanctuaries, where the large open space encourages swift burning, observe these precautions:

1. Have a fire extinguisher handy.
2. Do the burning in an area free of flammable materials.
3. Roll up sleeves.
4. Keep aisles and exits clear.

One final tip: use a replica or dummy copy of the mortgage for the ceremony. You might need the original to prove it has been paid!

Modern churches need not look like religious factories. Recent rethinking of design in terms of function shows . . .

Architecture Can Be



ANY METHODIST who has visited a half dozen of his denomination's churches knows there is no such thing as a typical Methodist house of worship. They come in a variety of shapes, styles, and sizes as you would expect for a church whose founder, John Wesley, coined the aphorism: "Methodists think and let think."

In England, early Methodists modestly copied their "chapels" after Anglican patterns. Not so in America. Here Methodists borrowed the Congregationalists' term "meetinghouse" and applied it to any building used for worship. In both New York and Philadelphia, for example, the first meetinghouses were sailmakers' lofts. When special structures were built, they were simple and boxy like the red-brick Barratt's Chapel built in 1780 and still standing at Frederica, Del.

Wesley had set the example of "field preaching" in the open air wherever people would listen. American circuit riders took the cue and fanned out along the frontier.

"It was the glory of Methodism that it entered every new settlement," says Bishop Paul Neff Garber in his book *The Methodist Meeting House*. "It was said that the first two sounds heard in the wilderness were the ring of the pioneer's ax as he cleared a place for his home in the forest, and the 'hello' of the circuit rider who rode up to the settler's door."

When groups met to worship, a sheltering brush arbor might be set up, or a barn borrowed. Log meetinghouses were common. Fortunately, Methodism has two surviving historical examples of these—Old Rehobeth (1785) near Union, W.Va., first Methodist church west of the Alleghenies, and McKendree Chapel (circa 1819), near Cape Girardeau, Mo., first west of the Mississippi.*

Meetinghouses in town were usually of clapboard painted white, often with attractive results in New England.† But early Methodists were not notably style conscious and did not have a church with a steeple until St. Paul's Church was built in 1806 at Newport, R.I.‡

Church schools influenced church building in the last century and gave rise to the Akron Plan. The exterior might be of any style, often Romanesque, but the interior provided an auditorium usable both for preaching and as a church-school assembly room, surrounded by as many classrooms as possible. But as changes in worship procedures have developed since 1900, Akron-type churches faced a dilemma: how to make physical adjustments to meet changing needs?

Architect Louis Sullivan long since had issued his historic dictum that "form follows function." § But church designers, without much help from the theologians, were groping to determine just what functions a church building ought to perform. It might not have mattered much had it not been at a time when many churches were being built. The result of trying to adapt the Akron Plan to new needs was widespread architectural havoc. Seating areas, round, square, and oblong, were brought together by huge folding doors. Choirs were located in rear balconies, side balconies, and front balconies without hesitation; bowl-shaped floors and sloping floors gave a sense of instability to the whole structure. Worshipers sometimes sat in opera chairs.

Churches must not merely reflect the designs and accidents of secular culture, taking on the appearance of the supermarket, the post office, and the bowling alley. Paul Rudolph, chairman of Yale University's department of architecture and son of an Alabama Methodist minister,

* *The two are on the list of Methodism's 10 official shrines. See* Methodist Americana Map *in* TOGETHER, *November, 1959, page 61; for a story of McKendree, see page 2, same issue, and* How God Signs His Name, *August, 1961, page 28.*—EDS.

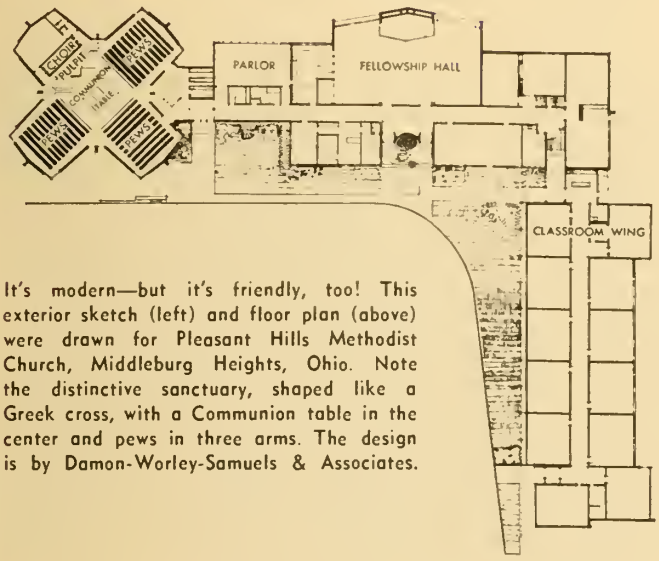
† *See* We Methodists Love Our White Churches, *July, 1961, page 40.*—EDS.

‡ *See* Methodist Americana Map, *November, 1959, page 61.*—EDS.

§ *One of the few churches designed by Sullivan, teacher of Frank Lloyd Wright, is St. Paul's Methodist Church, Cedar Rapids, Iowa. See* 8 'Modern' Methodist Churches, *February, 1958, page 35.*—EDS.

Winsome, Too!

By A. HENSEL FINK, A.I.A., C.A.G.A.
Consulting Architect, Division of National Missions



It's modern—but it's friendly, too! This exterior sketch (left) and floor plan (above) were drawn for Pleasant Hills Methodist Church, Middleburg Heights, Ohio. Note the distinctive sanctuary, shaped like a Greek cross, with a Communion table in the center and pews in three arms. The design is by Damon-Worley-Samuels & Associates.

put it this way: "I doubt that an ode ever got written to a flat-topped building in the sunset."

Unfortunately, some abominable examples of exhibitionism in modern design have been perpetrated on churches by unskilled designers, but evidence is plentiful that contemporary architecture does not have to be ugly and severe. Churches need not look like religious factories. A modern-style church can be beautiful, fresh, and winsome—uncluttered with furbelows which have no meaning for our day. Of course, the various units must be capable of serving specific purposes—worship, fellowship, education—but it should not be necessary to put up a sign to inform the public that a new structure is a church. Nor does a cross attached superficially to the outside some place make a building into a house of God.

Speaking as an architect, I am firmly convinced that the man who designs churches cannot do his job effectively unless he clearly understands the true workings of the church and the beliefs of its people—about God, about the church, and about themselves. Modern materials and contemporary design alone will not create a church that is either beautiful or functional.

The plan should also take into consideration the liturgy of the denomination for which the church is planned. This always has been difficult for the designers of Methodist buildings because of the wide variation between worship practices and the nonliturgical nature of most Methodist services. Unlike our Roman Catholic, Episcopal, and Lutheran brethren, we Methodists have minimized the altar or Communion table. And unlike Baptists and Disciples of Christ, we have not given the baptistry a significant place in many of our churches.

But the Sacraments of Baptism and Holy Communion belong to Methodism just as to other denominations. Gradually, I think, our architecture is beginning to indicate the importance we should place upon them. Of course, a Methodist altar should not connote mysticism. But it can be a beautiful symbol of the special presence of God where his people gather for worship.

Architects unfamiliar with Methodism tend, unless otherwise advised, to transfer to new Methodist churches the textbook styles derived from liturgy of other medieval times. They are aided and abetted by commercial suppliers of church furnishings who have a financial stake in peddling their stocks of established (and conventional) items. Such pressures, however, are to be resisted. Methodism has its own indigenous and creative contributions to make to new-church designs, and it is up to the architects to rediscover and further develop them.

"Mourners' benches," for example, have peculiar appropriateness for Southern Methodist churches.* And although divided chancels, with pulpit and lectern at the sides, have been in recent popular favor, it's fair to admit the design imitates medieval forms which date back to the era of "dim religious light." American Methodism, untrammeled by the past, characteristically put its pulpit in the center. Reports from Europe are that some *avant-garde* designers are discovering the central pulpit. If it should return to popularity, this would not be the first time architectural taste made a complete cycle!

The traditional Methodist belief in the accessibility of God to all worshipers is also exerting an influence on recent thinking of some of America's finest church designers. Results already are seen in new sanctuaries of what seem radical shapes: round, square, octagonal, and Greek cruciform with four relatively short arms of equal length.

In these symmetrical structures, the altar may become a table and, instead of being placed as far as possible from the congregation, brought out into the worshipers' midst, symbolically placing God at the center of the service.† Even in a large building these gathering-around shapes permit all worshipers to be seated within a short distance of the altar. I know of one such building, a Catholic church in Massachusetts, which seats 1,500 persons, and

* *See* Along the Natchez Trace, *February 1961, page* [illegible] and Mourner's Bench Still Used in Letters, *May 1958, page* [illegible]

† *See* A Modern Methodist Church, *February* [illegible]

Shapes FOR THE *Future?*

WHAT WILL churches look like in the year 2000? Round? Square? Oval? New materials and engineering techniques have freed the architect from conventional structural patterns; and, simultaneously, ecclesiastical traditionalism has given way to new concepts of worship. The results are dynamic expressions of Christianity's witness to the architecture-conscious Space-Age generation.

The sculptured form of Ronchamp Chapel, dominating a southern France hillside, was created by the celebrated Frenchman, Le Corbusier.

The Presidential Chapel in Brasilia (above) is by Brazil's famous Oscar Niemeyer, best known for his use of poured concrete.

The late Eero Saarinen, also known for his furniture designs, did the circular chapel (below) at Massachusetts Institute of Technology.

no one is more than eight pews from the sacred table.

Several new Methodist churches have been erected on one of these patterns, notably St. Luke's in Oklahoma City,‡ St. Timothys in Cedar Falls, Iowa [see page 43], and the new First Church of Wichita, Kans. A noteworthy piece of remodeling by members of the Mathewson Street Church in Providence, R.I., replaced center pews in their round Akron-style church with an ample Communion table and pulpit.

The dignity, integrity, and beauty of the contemporary church is in simple basic qualities—light, space, color, texture. It makes use of native materials in the Frank Lloyd Wright tradition that beautiful buildings conform to their surroundings and blend with nature's shades and contours.§

"Architecture," a sage once wrote, "is the printing of all ages and gives a history of the state of society in which it was erected." There was a time, of course, when it was thought the only correct mode of entry into heaven was through a Gothic arch. We forget that Gothic churches were the "modern" buildings of the 12th century, and the style was not widely accepted for years. Certainly no 20th-century Christian should look askance at the classic beauties of Gothic, Romanesque, or Byzantine forms. But they speak of other days.

Methodists today are spending vast sums on new churches all over the country, erecting as many, perhaps, as any other denomination. Short of atomic holocaust, we can expect these structures to last 50 years or more. Will they be regarded in the year 2011 as worthy examples of the religious architecture of the 1960s? To answer in the affirmative is to make a religious commitment.

No single church design is right and all others wrong. A design which suits one setting may be completely out of place in another. Each should be planned for the place and time it is to be built. And if it is to reflect its purpose faithfully, it will be planned from the inside out. That in itself, I think, will do more than anything else to mark the edifice as one having both ecclesiastical dignity and architectural integrity.

Creating this kind of building will call for skill on the part of the architect and understanding on the part of the building congregation. But the product will be a reward—a practical instrument for the nurture of God's people and an artistic creation which expresses to the world what he means to this group of his people.

‡ *See* 8 'Modern' Methodist Churches, *February, 1958, page 38.*—Eds.
§ *See* Is It Good-by to Gothic? *by Frank Lloyd Wright, February, 1958, page 32.*—Eds.

CHECK UP ON CHURCH PLANS—FREE!

If you are planning a new Methodist church, you can get free consultative service on your blueprints. Write: *Architectural Department, Division of National Missions, The Methodist Church, 1701 Arch St., Philadelphia 3, Pa.*

Helpful brochures also can be secured from the *Department of Church Buildings and Architecture, National Council of Churches, 475 Riverside Drive, New York 27, N.Y.*—EDS.

Where People Live...

Radiant New Churches Proclaim Our Faith

THE GOTHIC ARCH, the Byzantine dome, the Greek-columned portico—each in its own day was synonymous with Christian architecture. No church, it was thought, could serve properly as a house of God without adhering to a tradition-sanctified pattern.

Today, however, new materials and new engineering techniques have freed the architect to seek new forms for Christian expression. U.S. Methodism, less bound to European modes than some sister denominations, has helped pioneer architectural innovations. And, since Methodists are a diverse people, their churches reflect diverse tastes and traditions. Some congregations favor time-hallowed styles; others find vitality in new designs which, they feel, speak the Christian message in 20th-century language—soaring, clean lines, and dramatic use of light, color, open space, symmetry, and asymmetry. Some typical Methodist examples are shown on these eight pages. Even more striking designs, no doubt, are yet to come.

Kenneth Lind Associates

Four tiers of bells on a unique X-shaped tower distinguish Holman Church, Los Angeles.

Nature doesn't always provide the rainbow—but it's fitting. This new Methodist church is in Paradise, Calif.

Rickey and Brooks

Copyright, 1961, by Lowick Pierce

Primitive? Certainly! But it's a sturdy symbol for Methodism at Moose Pass, Alaska.

Bell Towers Boldly Upstanding...

FOR MORE than a thousand years the slender, soaring spire, "pointing to God," has been a symbol of the Christian faith. But perhaps never again will spires reach the intricately massive (and expensive!) proportions achieved in the 15th century when such masterpieces as the Cathedral at Strasbourg were raised. Even so, the steeple, the bell tower, the flèche, the campanile seem destined to endure as expressions of man's aspiration. In their graceful form, Frank Lloyd Wright observed, is the reverence of praying hands.

Ferrenz and Taylor

Completed this year, the $1,400,000 Memorial Church, White Plains, N.Y., thrusts up a graceful bell-tower spire.

Durham, Anderson, and Freed

Blending wood and stone, First Methodist Church of Mount Vernon, Wash., fits its rugged surroundings.

Native Materials Give Integrity...

EXERCISING new freedom from the restraints of traditionalism, church architects have achieved design, dignity, and distinction using materials little changed from their natural states. A typical result is pictured here: First Methodist Church, Mount Vernon, Wash. Surrounded by evergreens on a plateau between beautiful Puget Sound and the lofty Cascade Mountains, the $175,000 structure blends rough-sawn cedar with native green-grey stone. At this year's National Conference on Church Architecture, it was the only Methodist building to be recognized with an honor award for design.

Skylight and strip windows cast warm daylight over chancel walls, stressing the worship center's simple beauty.

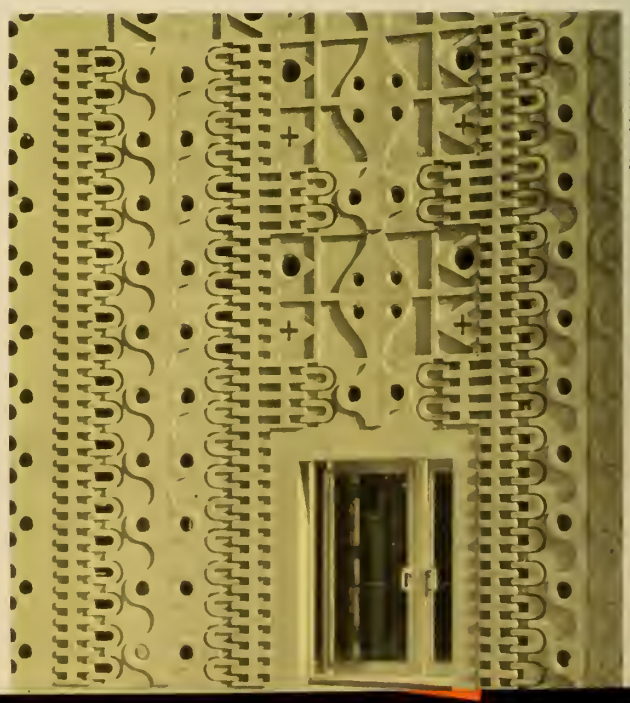
Precast in nine concrete sections, this three-sided campanile is visible half a mile from the Melrose Park Church, Fort Lauderdale, Fla. It cost $6,000.

Robert E. Hansen, Hansen, Romano, Sullan, Hansen

Welcome Relief from the Straigh

CHRISTIANS once believed their worship could best be conducted in long, narrow, high buildings, dimly lit and lavishly adorned. Today, architectural ideas are more fluid. New shapes for sanctuaries—round, for example—make participants out of spectators. And, increasingly, new designs in church accouterments reflect contemporary culture.

Intricate tracery in sculptured limestone screens the main entrance of Christ Church, Bethel Park, Pa.



Harold E. Wagoner

Keith Lefan

Hyperbolic-paraboloid arches support a sweeping roof of reinforced concrete at St. Timothys Church, Cedar Falls, Iowa. Inside, the circular sanctuary is themed God in Our Midst.

nd Narrow...

A random pattern of terra-cotta tiles in diameters up to 10 inches created this strikingly beautiful wall at Elysian Fields Methodist Church in New Orleans, La. The cost about $2 a square foot.

Durham, Anderson, and Freed

Clear glass is used throughout Bothell Methodist Church, Bothell, Wash.—nowhere more effectively than here in the chancel, where it reveals a secluded garden worship center.

Bright With Light...

FOR MANY Christians, worship takes on special meaning in a setting which suggests the awesome splendor of the universe God created. Some of the most memorable experiences of divine inspiration take place outdoors—beside a lake or an ocean, around a crackling campfire, or at the foot of a rustic cross on a wooded hillside.

Not surprisingly, then, the Methodists in Bothell, Wash., have been widely acclaimed for their unusual church, which virtually brings the outdoors inside at each season of the year. By means of a full wall of clear glass in the chancel end of their sanctuary (see picture above), Bothell worshipers each Sunday use a portion of their parklike grounds as a backdrop for worship. Secluded by stately evergreens, the garden outside the chancel window is planted with rhododendrons, daffodils, begonias, and other flowers and shrubs which make it a colorful and constantly changing display of nature's year-round glory and an inspiration to worshipers.

Glass Daringly Used...

ONE OF METHODISM's annual conferences boasts two of our most impressive new buildings—First Church, Phoenix, Ariz., and First Church, Glendale, Calif., both in the Southern California-Arizona Conference. Each structure makes extensive use of glass in exciting new ways.

At the Glendale church (pictured at right), translucent panes in many shadings of color rise to the building's saw-toothed roof line in 10 huge nave windows. In each of these, a center panel portrays a different biblical character. Darker tones, blues and purples, are emphasized in the rear windows, while lighter hues of red and yellow at the front of the sanctuary beam light into the chancel.

Largest of many stained glass windows in the Phoenix church (pictured below) is a chancel window, 15 by 23 feet, illustrating the theme, *Christ, Light of the World.* Hundreds of pieces of stained glass, each almost an inch thick, were set in concrete to form the unusual design. Five principal figures, including Christ, are rendered in gold leaf and palladium (a silver-white metal of the platinum family) to create dramatic silhouettes during the day and, even more striking, a spectacular luminescence after dark as they reflect interior lighting.

Flewelling and Moody

Surrounding Glendale's beautiful sanctuary: Gardens of olive trees, walks, quiet pools.

By day: Brilliant colors in stained glass.

Harold E. Wagoner

By night: Rich filigree in gold and platinum.

Dean E. Hill and Associates

Lighted from above, this dramatic contemporary sculpture, Crown of Thorns, *stands at the center of the eight-sided Wesley Foundation Chapel near the campus of Memphis State University.*

Ideas Into Forms...

LIKE ARCHITECTURE, other contemporary arts are finding their way into churches. Sometimes a startling religious significance becomes apparent in the efforts of today's artists to express abstract truth in tactile forms.

Dr. Bauman won popular and critical acclaim for The Life and Teaching of Jesus, *first college-credit TV course in the Washington, D.C., area. He also conducts Holy Land seminars and has written three books.*

We Believe NUMBER 3 IN A SERIES

Forgiveness Can Be Ours

By EDWARD W. BAUMAN
Professor of Systematic Theology and Christian Ethics,
Wesley Theological Seminary, Washington, D.C.

IT IS PERFECTLY obvious that something has gone wrong with the life of modern man! We live in an age when more people than ever have material comfort, ample leisure, and long life, yet the words most often used to describe our condition are anxiety, crisis, and despair. What is wrong with us that we should be so restless at the very time when science and industry have done so much to make us comfortable? What is the source of our growing discontent?

Many non-Christian writers are certain that the present human predicament is caused by our inability to discover any meaning to life, any answer to the query, "Why are you here?" No man can avoid this question, yet novelists, playwrights, and philosophers are insisting that we cannot know why we are here or where we are going. Life is ultimately meaningless and devoid of any hopeful purpose. To use Eugene O'Neill's phrase, we have embarked on a long day's journey into night.

Typical of the pessimistic writers is Albert Camus who concluded in several works of unusual literary beauty that life is essentially absurd. All men, he points out, are like the Sisyphus of Greek mythology who was forced to struggle up a steep hill, pushing a huge stone which constantly rolled back down. Camus decided his own life in this way, a life which ended in a senseless automobile accident just as he reached his years of greatest creativity. I was in Paris at the time of his death, and I could read in the stunned faces of many Frenchmen the conviction that such a death proved the truth of his position: life is absurd.

In the Christian faith, we are equally convinced that something is wrong with modern man, but we refuse to believe that life is ultimately meaningless or absurd. On the contrary, the meaning of life has been clearly revealed through Jesus Christ. The purpose of man's life is to accept and live under the reign of God (king-

dom of God). We have been created with a homing instinct for God which leaves us restless and fearful until we find our home in him. This means living a God-centered life, relating every phase of our existence to him and to his purpose for us. This life with God (in the kingdom) is the most important thing in human experience. Jesus said it is worth the sacrifice of a hand, an eye, all our possessions, or anything else that stands in the way. It is the supreme good in life, the pearl of great price, the treasure hidden in a field. Man's life is meaningful, according to Jesus, when God has become for us the one thing needful.

THE tragedy of modern man's existence, therefore, is not in the absurdity of life, but in the absurd way in which we rebel against God. Even when the meaning of life has been clearly revealed to us, we reject it. We refuse to acknowledge our dependence upon God. We live most often for self and seldom for God. We disobey even when we know and understand his commands. This rebellion against God, the refusal to accept his reign in our lives, is what we mean by sin.

There are many forms of sin and many ways of describing it. It is possible for us to sin in thought, word, and deed. In fact, the whole condition of our lives may be sinful. But in each case the root of the problem is essentially the same. We reject the life of joyful obedience to God and choose instead to live for our own ends. The result of this rejection is a condition of separation from God which we have brought upon ourselves. We are estranged from him and alienated from him, wandering in a lonely exile of our own choosing.

Fortunately, modern Christians are demonstrating a willingness to admit that our human predicament is caused by sin. For a long while it was not fashionable to talk about sin, many people vigorously denying that they were sinners. But the climate has changed, thanks to the dedicated labors of many contemporary theologians. We now know that we are sinners and that the only way to solve the problems of modern man's despair is to solve the problem of sin.

Our condition today is much like that of the inhabitants of a certain medieval village who experienced the Black Death. Many years before they had been visited by the plague. This time, therefore, they refused to talk about it, passing a law forbidding anyone to use the word plague. For a while they spoke only of a "pestilential fever." As things grew worse, they admitted that they were suffering from "a sort of plague," but not the real thing. Only when people were dying at an alarming rate did they admit that it was really the plague. Then they took action to meet the emergency. Too long modern man has refused to acknowledge the problem of sin, covering it with sentimental euphemisms. Now that we are willing to admit that sin is sin, we can begin to do something about it.

But what is it that we can do? Jesus gave a perfectly clear answer to this all-important question. In his first sermon, according to Mark, he announced that the kingdom of God is at hand, thus making it possible for man to fulfill the purpose for his life. But how? "Repent," said Jesus, "and believe in the Gospel."

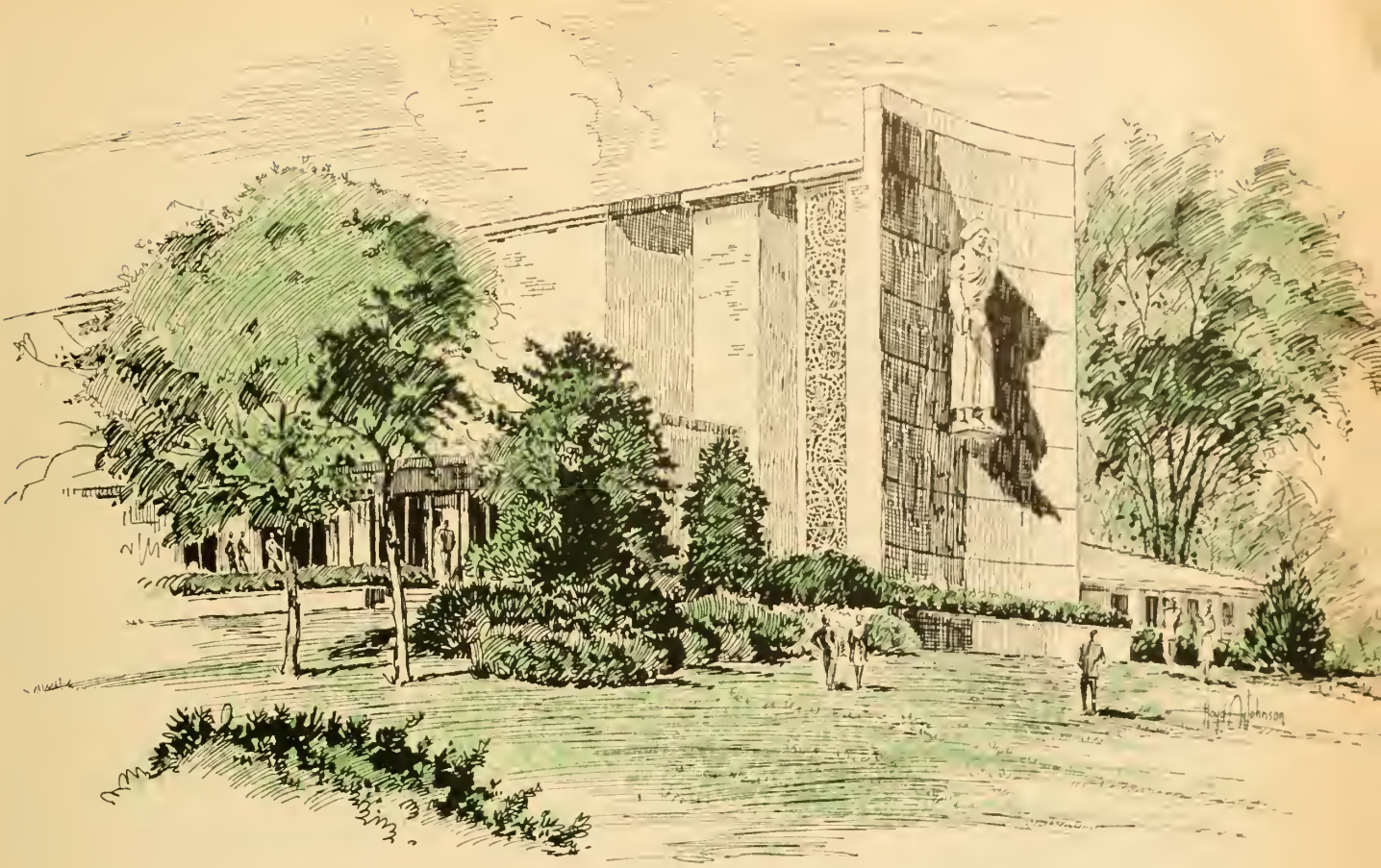
Man's first step into meaningful existence under the reign of God is repentance. Repentance is a turning away from sin toward God. It involves the awareness of sin as a present reality and a deep sorrow at the ways in which misused freedom, old habits, and physical desires have led us away from God. We may begin by feeling deep regret over specific things that we have done or left undone, but we soon realize that it is not just a few specific mistakes that separate us from God. Our whole condition needs forgiveness!

One of my own favorite illustrations of our feeling at the moment of repentance comes from the life of Rufus Jones, the great Quaker mystic. At one time he told how his younger brother carelessly caught his hand in the blades of a mowing machine. Two fingers were cut off, and the night after the accident the small boy kept the whole family awake by crying out again and again: "I wish I hadn't done it! Oh, I wish I hadn't done it!" True repentance is the act in which a man looks at his true nature, sees everything that he has done to separate himself from God, and then cries out with deep pain and anguish, "I wish I hadn't done it!"

Repentance is the beginning of our reconciliation with God. But repentance alone is not enough. If a man feels the weight of his sin without feeling hope, then he will ultimately despair. We need to know that we are forgiven and loved in spite of our condition. We are like the small boy in the orphanage who was visited by wealthy prospective parents. They had promised him toys, clothes, a room of his own, and many other things if he came to live with them. He replied, "If that is all you can give, I would rather stay here with the other kids." "But why?" they demanded. "What on earth do you want?" He replied with deep feeling, "I want someone to love me!" That is exactly the way we feel when we see ourselves as we really are and turn to God in repentance. We need to know that we are loved and forgiven.

BUT this is precisely the incredible good news of our Christian faith! *God is a loving father who forgives us when we turn to him in trustful repentance.* In his opening sermon, Jesus followed his call to repentance with a call for men to believe in this good news of God's forgiveness. "To believe," as Jesus used it, means to accept or welcome confidently and trustfully the forgiving love of God. It means to have faith in the good news of divine forgiveness. What Jesus is telling us is that when a truly repentant man opens his life fully to the forgiving love of God, reconciliation is accomplished and the purpose of life fulfilled!

This good news of divine forgiveness is one of the themes of the New Testament, and nowhere is it expressed more vividly than in the 15th chapter of Luke's Gospel in the parables of the lost sheep, the lost coin, and the lost son. The first two emphasize the love of God which causes him to seek out the sinner and bring him home. The last, probably the most famous of all the parables, stresses the forgiving love of the father whose son had wandered off into the far country. How the father must have longed for the return of his boy, for when the young man came to himself and decided to



A 16-foot figure of Christ overlooks Massachusetts Avenue from Wesley Theological Seminary Chapel. The school, which has some 240 students, was called Westminster—after the Maryland town in which it was founded in 1881—before moving to Washington in 1958.

return home (repentance), the father saw him coming while he was yet a long way off. He ran down the road to greet him and welcome him home amid great rejoicing. This should be called the story of the prodigal's father, for the father's overflowing love is really the main theme. In these and other ways, including his own death on the cross, Jesus revealed the Father's eagerness to forgive sins and welcome his wandering children home.

Methodist Christians would do well to remember that the Methodist movement began with just such a vivid experience of the forgiveness of sins. John Wesley, reared in a good Christian home, made his way into the ministry, but he was restless and filled with anxiety until the evening of May 24, 1738, when he attended a prayer meeting on Aldersgate Street. As the leader read Luther's words on the subject of forgiveness, a great peace suddenly swept over Wesley's tortured soul. He described the experience in words that are familiar to every Methodist: "About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation: *And an assurance was given me, that He had taken away my sins, even mine, and saved me from the law of sin and death.*" [Italics mine—EWB.] Beginning in this way, is it any wonder that Methodism has always been strongest when belief in the forgiveness of sins is proclaimed and lived with such burning conviction and deep concern?

This article of our faith is at the very heart of the Christian religion. It is the means by which our estrangement from God is overcome, the way in which we achieve the true purpose for our existence. No wonder so many have described the experience of God's forgiveness as a holy surprise. Driven to despair by the awareness of sin's hold on our lives, we know we deserve only punishment and death. But wonder of wonders and miracle of miracles—God reaches down through Jesus Christ and accepts us in forgiving love! No wonder we strain after analogies to describe our joy. We tell of a new light, of a peace that passes understanding, of a joy unspeakable and full of glory, of unsearchable riches, and of a new creation. We speak of lights going on, of bells ringing, of trumpets blowing. This is how we feel when we have been reconciled to God through repentance and faith in the grace (forgiving love) of God.

Anyone who has known this love can understand the little Chinese girl who said to her missionary teacher, "Our gods ask so much. Your God gives so much." The truth is, he gives himself eternally to repentant sinners as gracious forgiving love!

Cartoon By Charles M. Schulz

"Somehow, singing choruses around an electric barbecue never seems to do much for me!"

Teens Together

By RICHMOND BARBOUR

Q *I'm 15. My family recently moved to California from South Carolina. I'm so lonesome for my girl friend I could die. We agreed to be true to each other, but she doesn't answer my letters. I may never see her again. I've no friends here. What is left for me to live for?—A.B.*

A You have everything to live for. Breakups are rough, but inevitable. Almost certainly you would have drifted apart anyway. Girls and boys of 15 have intense, but short-lived, crushes. Look for new friends and keep busy. Work enough each day to be tired at night. Join school clubs and MYF. Things will improve.

Q *My dad is an engineer. We live in a trailer and move frequently. A month ago we settled in a new town. I went out with the kids in our new trailer court last week. Two boys got drunk and set some trees on fire. The girls behaved like tramps. I'm a high-school senior. I'm afraid I'll get into trouble with these kids. What should I do?—B.C.*

A Look for better young people at school and church, and don't go out again with the tough ones. You should be able to hold out during your senior year. After that you'll be free to pick your friends at college or on a job.

Q *Mother didn't want to move, but Father insisted. We moved from Illinois to New York. Since then Mother has been sick and cries a lot. She is so lonesome for our relatives that she can't think straight. I heard her tell Daddy she would kill herself if we didn't move back to our old home. Will she try to carry out her threat? What can I do to help her?—T.R.*

A All suicide threats should be taken seriously. Probably she was only talking, but you can't be sure. Get your father to place your mother in the care of a capable psychiatrist immediately.

Q *My dad is a school superintendent. We moved to a new town last summer. I don't like it. The kids neck and even play kissing games at church parties. The boys don't like me because I won't let them paw me. Does the motto "When in Rome do as the Romans do" apply here?—A.P.*

A The motto is a bad one. Right is right, and wrong is wrong, no matter where you are. Perhaps your father can help through the student counseling service. Probably your minister can improve the church parties. Be strong and don't lower your standards. If you set a good example, you can help the other young people.

Q *My parents were killed in an auto accident some months ago and I live with my grandparents. They love me and I love them, but they don't understand kids. My worst trouble has to do with my trumpet. I play in the school band and want to continue my music. My grandmother says it would be a waste of money. What can I do?—L.G.*

A Ask your band leader to send a note to your grandparents, explaining the value of music lessons. Possibly he could help you find a relatively inexpensive teacher. I'm glad you realize your grandparents love you. It's very hard for people of their generation to understand modern young people. Try to avoid offending them. When you see a quarrel coming, walk away. They need time to adjust to the change you have brought to their lives.

Q *We moved to Oregon not long ago. Back home I got straight As but out here I get Bs. The kids seem brighter and the competition is stiff. Why are schools so different?—M.H.*

A Schools are controlled by the states and local communities. There are great differences in their programs. Further variation comes from the students. In some neighborhoods, more kids have high IQs, and competition for As is stiff. In other places, the majority may be average

and competition easier. Talk with your counselor. Set up a regular study routine, get everything in on time, prepare carefully for tests, and—if possible—type your papers.

Q *We recently moved. The MYF kids in our new church are clannish. They're polite and mean well, but I feel like an outsider. What can I do about it?—B.J.*

A Sometimes youngsters have so much fun together that they unintentionally give the appearance of clannishness. Talk with your MYF counselors. They'll tip off the kids. Try to be friendly. Remember their names and the things they're interested in. Ask leading questions and be a good listener. Volunteer for committee service. You'll soon be welcomed.

Q *Yesterday my math teacher called me an "empty-headed baby doll, beautiful, but dumb." I hate him! Was that fair?—M.J.*

A It was unfair. Sarcasm always hurts. Did you do anything wrong? The best way to change your teacher's attitude is to become a good student. Get your work done on time, and don't cause any disorder. He'll see his mistake.

Q *I'm new in town and have fallen in love with the girl next door. I'm 15, she's 14. She says she likes me too. However she has been going steady with another boy and I asked her to decide between us. That's fair, isn't it? What will I do if she decides to stick with the other kid?—B.J.*

A What you suggested is quite fair. Would it be possible for her not to go steady with either of you? Suggest she alternate dates with the two of you. Young people don't have to go steady. If she does choose the other boy, try to forget her. Look around, you'll find other fine girls.

The path you travel may be paved with teen-age dilemmas, but they need not be barriers. Dr. Barbour can suggest ways around them if you'll write him c/o TOGETHER, *740 N. Rush, Chicago 11.*

Bishop Nall Answers Questions About

Your Faith and Your Church

Is Christianity materialistic?

Archbishop William Temple was undoubtedly right when he said that Christianity is the most materialistic of religions.

It starts with the Incarnation, the coming of God in flesh. It is immensely concerned with the life of the body, and how man lives in his body. But the spiritual dimension of man still rules.

Christianity today wants no truck with the ancient heresy (Manichaean) that set up a rivalry between the natural and the spiritual.

What are the temptations of the minister?

Shocked by sins (even his own), the minister has the handicap of facing his temptations "in solitary." Among his special temptations may be listed:

The craving for power, the love of praise, the indulgence in self-display (as distinguished from legitimate self-expression), the desire for an emotional outlet through denunciation and imprecation of others.

These "self-regarding impulses," as Leslie J. Tizard calls them in *Preaching: The Art of Communication*, must be "offered to God that he may control and use them." He continues to speak for ministers: "They are not safe when they are in our hands alone." This reminds us all of our need to rely on God.

How did Jesus mean 'turn the other cheek'?

Not as a rule of conduct to be followed literally and slavishly. He meant this as an illustration of a Godlike spirit and a Godlike approach to every situation. By the command to "turn the other cheek," he meant that the law of revenge, the spirit of getting even, the attitude of retaliation have no place in the kit-bag of the practicing Christian man or woman.

And this is not because of what such un-Christlike attitudes do to the other fellow but because of how they poison relationships with God.

Jesus was not talking about communities, nations, or races, but of individual people who are subjected to annoyances, insults, and acts of revenge by other people. All such offenses are to be met without resistance, or retaliation, or even resentment by the Christian. And there is no pained martyrdom as the Christian turns the other cheek. He does it happily, confident that it maintains his integrity and purity of character and keeps him in a relationship right with God.

Bishop T. Otto Nall of the Minnesota Area of The Methodist Church has devoted much of his career as minister and writer to answering questions and solving problems. He is the author of *The Bible When You Need It Most* and six vocational guidance books.

Light Unto My Path

METHODIST MINISTERS PROVIDE WEEKLY MEDITATIONS ON THE INTERNATIONAL SUNDAY SCHOOL LESSONS

Edward D. Henne
Mobile, Ala.

NOVEMBER 5

Bear one another's burdens, and so fulfil the law of Christ.
—Galatians 6:2

"NOBODY knows the trouble I've seen, Nobody knows but Jesus."

So go the words to a spiritual we love. And it pretty well describes the thinking of most of us. We know that we ourselves are weighed down with burdens; but most of us are convinced that no one else has the problems and burdens we do.

All have burdens, perhaps different types. There is the spiritual burden of sin. There are material burdens of hunger, nakedness, or illness. There are mental burdens: fear, ignorance, and grief.

We have a responsibility, as Christians, to help to bear the burdens of our fellow men. "And so fulfill the law of Christ." What law? I think he was speaking of the 11th commandment: "A new commandment I give to you, that you love one another."

If our love for others causes us to be burden bearers, it will make a difference in our attitudes about many things. We will be concerned about evangelism, race relations, labor-management relations, foreign aid, and peace.

We are not truly free if our brother is in bondage.

But even more important, this practice of burden bearing will cause us to simply be available as a friend to whom those about us can turn for strength. Skillful counselors are few. But what many need, we can give. Often all that is needed in a time of crisis is for us to lay a hand on our troubled brother's shoulder and let him know we are there beside him when he feels most alone.

Prayer: Father, may our daily prayer be these anonymous lines from an old *Power* magazine—"Lord, give me eyes to see,/ Lest I, as people will,/ Should pass by someone's Calvary/ And think it just a hill." Amen.

—EDWARD D. HENNE

Frank D. Dennis
Tenafly, N.J.

NOVEMBER 12

"I appeal to you therefore, brethren, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship."—Romans 12:1

HUMAN SACRIFICE is demanded of Christians by the Apostle Paul.

Ritual sacrifice has been and is part of many religions. A friend once told me of a woman in India, who had given birth to twin boys, one perfect and the other deformed. The woman put the perfect one out to die as a sacrifice to her god, keeping the maimed one to raise as her son. She would not think of offering anything to her god but her best.

Such sacrifice and the sacrifices of animals in the Hebrew religion did not mean that they were offering dead sacrifices to God. They were offering the life, but they

thought they had to kill the child or animal to give the life to him.

Paul says that we need to offer our whole body and life to God, not by killing it for him, but by living for him completely.

Just as the offerings of the Hebrews were required to be unblemished, perfect, without stain or injury, even so our lives and bodies should be living, dead to sin, risen to life in Christ, holy, pure in thought, word and deed, acceptable to God, one he could approve without reservation.

This means that our religion should be more than words and beliefs. It should entail action in church, at school, at work, and in our leisure-time activities.

This is the sacrifice that is demanded of us. This is the substance of *our* worship of God.

Prayer: Help us, O Lord, to be even more conscientious worshipers of thee than the worshipers of other gods are of theirs. In Jesus' name. Amen.

—FRANK D. DENNIS

NOVEMBER 19

"Every athlete exercises self-control in all things. They do it to receive a perishable wreath, but we an imperishable."—1 Corinthians 9:25

Joseph A. Keiper
Deland, Fla.

FINDING 28 square miles of land in the entire South Atlantic Ocean from an altitude of 10,000 feet has always been a navigational mystery to me.

As our Air Force C-124 Globemaster was making its approach to Ascension Island, our navigator explained how it was done. There are three devices which make modern air travel possible: the automatic pilot, radar, and the radio-directional compass.

The automatic pilot, working on the principle of the gyroscope, keeps the plane going in the desired direction. Radar informs the pilot of approaching aircraft, bad cloud formations, or navigational hazards. The radio compass keeps the plane coming into a predetermined point by following a signal which originates at one's destination. Our safety and well-being depend on these three devices being in good working order and balance.

How like life this is! Our human automatic pilot is an inner sense of character; without it we drift in all possible directions with every adverse wind. Our radar is the working of the Holy Spirit; this is an essential requirement for the Christian commandment to love. The radio compass is the human soul responding to a God-given destination. This trinity makes possible our only basis for Christian living.

Crack-ups and maydays are but graphic examples of what is happening every day to human souls. The answer in aviation is the wise use of autopilot, radar, and the radio compass; the answer in life is character, the indwelling of the Holy Spirit, and a God-given purpose or destination.

Prayer: Dear Lord, teach us to master by being mastered, and help us to respond to thy guidance with our only possible gift to thee —thankfulness. Amen.

—JOSEPH A. KEIPER

NOVEMBER 26

"Take part in the great contest of faith! Take hold of eternal life, to which God called you, when before many witnesses you made the great profession of faith."—1 Timothy 6:12 (Goodspeed)

IN PIONEER days, ministers issued church letters addressed, "To Whom It May Concern." The recipient of such a letter often became the possessor of a trunk religion, for it was there the letter was placed and left indefinitely.

In my boyhood I heard the story of the pioneer and his family who, migrating from Ohio to their prairie homestead in Nebraska, carried with them such a church letter. The pioneer, being a good Methodist, wanted to keep close to his church and feel a part of its fellowship. Therefore, he made it a practice, so far as possible, to stop on weekends in a community where there was a Methodist church. At the beginning of each service he would present the family and unite with the church. Then, after the service, he would withdraw their membership and take it on to the next station. During their migration west they held membership in 11 churches.

In this mobile age it is easy to get out of touch with our church

Leon A. Foster
Litchfield, Nebr.

and lose contact with its fellowship. Thus we need, as never before, to bear witness to our faith by strengthening the fellowship that we have in Christ. This we cannot do by absence, by a trunk religion, or in more modern terms a mobile-homes religion.

One of the greatest indictments against Protestants of this age is that when they move someone has to drag them out before they become a part of the Christian fellowship in their community.

In my work as a mobile pastor, it has remained a mystery to me how people who have been leaders in their church can move and then make no effort to find a church and become a part of its fellowship.

As the Apostle Paul said to Timothy—and would say to us today: "Take part in the great contest of faith. Take hold of eternal life . . . and before many witnesses make the great profession of faith."

Prayer: Dear Lord, make our hearts hungry for thy fellowship and the fellowship of thy children. Keep us ever mindful that we need thy Church and it needs us. In Jesus' name we pray. Amen.

—LEON A. FOSTER

Barnabas

Looks at New Books

AT A MEETING of the Aurora Gardens Garden Club, the secretary speaks up: "I think we need a church in this area if we are to be a well-rounded community."

On the island of Kauai, in the new state of Hawaii, a Japanese doctor says: "Some of us in Lihue have been talking about the need for a truly inclusive church for all races."

After a Grange meeting, the presiding officer tells a neighboring farmer: "So many of the churches have moved out that we are now forced to drive 20 miles to the county seat to go to church."

These are some of the voices you will hear in **Bonneau Pernell Murphy**'s ***The Call for New Churches***, published by the editorial department of the Joint Section of Education and Cultivation of the Methodist Board of Missions (75¢, paper).

Underlining the need for church extension as set forth by Dr. Murphy, Bishop Paul Neff Garber's preface offers this strong reminder: "The basic reason for church extension is evangelism, the impulse to spread the Gospel, and this can be done only by following the people and placing churches within practical reach of them."

New churches that are meeting the needs of the time, both architecturally and in program planning, are the subject of ***By Deed and Design*** (Friendship Press, $2.95). Happily, though, **Virgil E. Foster** has written more about the people who make up the churches than he has about programs and buildings.

Dr. Foster visited more than 60 North American churches and chose to write about 14, representing 11 denominations. If you remember TOGETHER's pictorial on St. Mark's Methodist Church in Stockton, Calif. [February, 1959, page 63], you'll be pleased that he has written a glowing chapter on this inner-city church that ministers to Caucasians, Negroes, and people of Asian ancestry alike. You'll also be interested in his account of the birth of a new Methodist church in Westminster, Colo., a few miles northwest of Denver.

But there are less happy voices. The major Protestant denominations, concentrating their energies in the middle-class suburbs, have failed the working classes of the teeming inner city, says **Gibson Winter** in ***The Suburban Captivity of the Churches*** (Doubleday, $3.50).

The exodus of the white middle class and its churches from city to suburban fringes has impoverished Protestantism's ministry where it is most needed, declares Dr. Winter, an assistant professor at the University of Chicago Divinity School. An honest appraisal of the major Protestant churches' progress, he says, shows "they have been running full speed in order to stay in the same place; they have built and planned and schemed in order to remain at dead center."

This is not pleasant reading for concerned churchmen. On the other hand, it need not cause despair. Perhaps the view is too pessimistic. We know, for example, the scope of Methodist effort in the cities is far from puny. Still, in the light of our increasingly urbanized (and suburbanized) society, what Dr. Winter says is significant reading and worth pondering by church strategists.

A panoramic, not-too-optimistic picture of urban America unfolds in ***The Future of Our Cities*** (Doubleday, $4.95), by **Robert A. Futterman**.

The book is a sharp analysis of the economic, geographic, and human forces that influence the development of American metropolitan areas, by a man who backs his judgment with his money. Only 33, Futterman heads a real-estate organization with properties from coast to coast.

Apathetic citizens, corrupt local politics, and a belated awareness of the consequences of urban blight are the stumbling blocks to proper growth, Futterman says. What will happen in the future depends on what inhabitants of the different cities do to preserve and develop their natural assets. The picture he sees is not always optimistic.

Samples of his city-by-city look at urban areas: "No downtown in America needs quite so much work as Boston —or seems quite so unlikely to get it. . . . Washington is or will shortly become a predominantly Negro city, the first such in our history, but perhaps not the last. . . . Los Angeles is a city in trouble. . . . Perhaps in Chicago we will find the answer to the question of whether America will use its unique resources to create a greater

lonely city

The numbness of millions outside warm homes
Speckling the city streets, blank-faced,
Pounds a lonely cavity in the throat
Where welcome words long to be spoken.
Tears need to spill from sagging eyes
That cannot recognize the race of friends.
The lack of warm gesticulation rends
The atmosphere with dumb unhappiness.
There might as well be fog.

—*Pierre Henri DeLattre*

"Because I was nervous—a 'Grumpy Grandpa'—my doctor started me on Postum."

"My grandchildren made me realize how irritable and nervous I was. 'Gee, Grandpa's grumpy!' I heard them whispering. Was there something wrong with my nerves?

"The doctor didn't think so. He asked if I'd been sleeping well. I hadn't. Then he asked if I'd been drinking lots of coffee. I had. It seems many people can't take the caffein in coffee and I'm one of them. Change to Postum, the doctor advised. It's 100% caffein-free—can't make you nervous or keep you awake.

"Did my grandchildren notice the difference? They certainly did. When you sleep well, when you're not on edge, you have lots more patience. I'm sold on Postum—I like the way it makes me feel. You will too!"

Postum is 100% coffee-free

Another fine product of General Foods

Little Lessons in Spiritual Efficiency No. 720

Transplanted Christians

By ROY L. SMITH

OUR family lives in a community that is experiencing an enormous influx of new residents. Literally thousands of new houses have been built in the area during the last five years, and tens of thousands of "immigrants" have arrived. They have bought homes, enrolled their children in the local schools, joined the PTAs, and otherwise become part of the community.

Among these new arrivals are people who were active in churches back home, but who have not affiliated with any church since coming into the community. The head of one household—a young engineer with a graduate degree and some rare qualities of leadership—put the matter tersely and accurately, when he said: "We find it a little difficult to transplant ourselves, so far as the Church is concerned."

One has the suspicion in such cases (perhaps it is unjust) that the religious life back home was somehow lacking in its basic qualities. The chief interest was in the old crowd, the early associations, the "good times we used to have," or "the church our family had always belonged to."

It is true, of course, that when one moves into a new community the faces are all new, the order of worship different, and the preacher's style unfamiliar. But the hymns, the Bible lessons, and the import of the message are all the same. So are the missionary causes. Moreover, the basics of the Christian faith are the same. The great doctrines of the Church are identical, regardless of where we worship. If these be the things that have really nourished our souls, then we will find ourselves at home in the new environment.

Rarely does the person who has had a genuine conversion experience find it difficult to adjust himself to the preaching, the order of worship, or the friendliness of other Christians. It is only as the off-center things become central that we experience difficulty.

If any man is finding it hard to induct himself into the fellowship of a new congregation, let him examine his own basic religious experience. Is he a completely dedicated personality? Is Jesus Christ the source of his spiritual joys and satisfactions? Is he sure of his own acceptance at the hands of God? Is there no personal sin alienating him from the heart of the divine? Is his evangelistic zeal at high tide? Is his own prayer life up to date?

The church of Jesus Christ has more to offer a stranger than a handshake at the door of the house of worship on the Sabbath.

civilization—or will condemn itself to a meaningless, soul-destroying proliferation of goods, comforts, and waste."

Are you moving soon? Then you are probably going from room to room, throwing away all those things that are too worn out to be worth taking along. Think twice, though, before you toss out the dog-eared books in the children's playroom!

Between those battered covers "live" people and animals who are very real to your small fry. And during the first days in a new home, where even familiar furniture looks different, old friends like these can supply an important kind of emotional security. Oddly, even their battered look gives them a familiar charm.

If your youngsters are worried about being uprooted from familiar surrounding, new books can help make them look forward to the move as an adventure.

Six to nine-year-olds, for instance, will be enchanted with ***Cynthia at Church*** (Abingdon, $2.50) in which **Carrie Lou Goddard** tells how a little girl discovered new friends and learned new things in her new church—but found that, actually, God's love hadn't changed at all.

Then there are books which give youngsters a picture of the area where they are going to live. Such a book is ***Alaska: The Forty-Ninth State*** (Whittlesey, $3) by **Willis Lindquist**. It's packed with facts, but reads like a storybook—good for children of all ages.

Junior-high-school boys and girls can get the flavor of a region from historical fiction or biography. An example for boys is ***North to Abilene*** (Holiday, $2.95) by **Zachary Ball**, a fast-moving Texas adventure climaxed by a cattle drive north to Kansas. For girls there is ***I, Priscilla*** (Macmillan, $3), **Evelyn Allen Hammett**'s stirring account of her own many-times-great grandmother, who moved with her family from Massachusetts to a new Connecticut settlement in 1635. Appealing to both boys and girls is ***Mark Twain and the River*** (Houghton Mifflin, $1.95), a colorful, well-documented biography by **Sterling North** that will tell them much about the Mississippi River country so well known and loved by the mustached humorist.

For more ideas, consult your librarian. Books for the younger members of the family are on her mind even more than usual these days, for November 12-18 is Children's Book Week. She can help you find just the right books to pave your children's way from their old home to the new one.

Early in the moving around Mrs. Barnabas and I have done, we learned —the hard way—that the time to look

A Story of The Christ...
the Inspiration of His Spoken Words.

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Around the Year Together compiled by Ruth Adams Murray; Illustrated by George and Irma Wilde. Ages 5-10. Paper over boards, **$1.95**

The Story of Saint Nicholas by Mildred Luckhardt; illustrated by Gordon Laite. Ages 8 up. Cloth, **$2.75**

Hero Tales from Many Lands compiled by Alice I. Hazeltine; illustrated by Gordon Laite. 30 exciting epics. All ages. Cloth, **$5.95**

Now I Lay Me Down to Wonder by Bernice Hogan; illustrated by Susan Perl. Verse-prayers. Ages 3-7. **$1.25**

For The Grown-ups

The International Lesson Annual for 1962 edited by Charles M. Laymon; lesson analysis by Roy L. Smith. Complete commentary in one volume. New pronunciation guide. **$2.95**

The Riddle of Roman Catholicism by Jaroslav Pelikan. Its history, its beliefs, its future. **$4**

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Order from your bookstore

Abingdon Press

Publisher of THE INTERPRETER'S BIBLE

for a family physician in a new community is before you get sick. So I was glad to see some common-sense suggestions on how to do it in ***You and Your Doctor*** (Duell, Sloan and Pearce, $5).

Practicing physician **William H. Potter** also has packed the book with a lot of other practical advice on how to get the best medical care.

What isolationism—and climate—can do to a squirrel is a gem I've gleaned from ***Mammals of the Southwest Mountains and Mesas***, by **George Olin** (Southwestern Monuments Association, $3.25 cloth, $2 paper).

Seems that Kaibab squirrels, marooned on the colder north rim of the Grand Canyon, differ in color from their cousins only 20 miles away on the south side.

Squirrels are among the most remarkable of our native mammals, the book points out, giving them credit for playing a considerable part in perpetuating Southwestern forests.

If someone in your family is interested in four-footed creatures of the Southwest, I don't suppose you can provide him with anything newer or better than this authoritative volume. It's published in co-operation with the National Park Service.

If you haven't time for a political-science course, read **Theodore H. White**'s ***The Making of the President—1960*** (Atheneum, $6.95).

White describes the 1960 election from the first hopeful stirrings in several camps through the arduous primaries, the Nixon-Rockefeller compromise, the nominations, and—finally and climactically—that unique American phenomenon, the campaign for the presidency.

His book will clarify party structure and may even tell you why you voted for the man you did, after all those speeches and television debates. The political analysis is spiced by personal descriptions of the men who struggled to obtain our nation's highest office and especially sympathetic treatment for the one who finally got it.

This is a significant, well-researched, and readable book by a reporter who covered the campaign and the election.

A nation's novelists can reveal the inner life of its people in a way factual history oftentimes fails to do.

Edwin T. Bowden believes that the populous United States still suffers from a "wilderness loneliness." In ***The Dungeon of the Heart*** (Macmillan, $3.75), he traces the theme of isolation through American novels and finds the mood prevails from Cooper's *The Deerslayer* to Salinger's *The Catcher in the Rye*.

—BARNABAS

Gold Ribbon Winner at Illinois State Fair gives you her recipe for

Roanoke Rolls

"This recipe has been a favorite of mine for years," says Miss Olivia Kempf of Roanoke, Illinois. "And last year it won me the Gold Ribbon for the best yeast baking at the Illinois State Fair. I hope you'll try my recipe soon. And be sure to use Fleischmann's Active Dry Yeast. It's so dependable, and always fast rising. I know you'll have good luck with Fleischmann's, too."

ROANOKE ROLLS *Makes about 5 dozen rolls*

1 cup milk
½ cup sugar
1 tablespoon salt
6 tablespoons Fleischmann's Margarine
1 cup very warm water
2 packages or cakes Fleischmann's Yeast, active dry or compressed
3 eggs, beaten
9 cups sifted flour (about)

Scald milk; stir in sugar, salt, and margarine. Cool to lukewarm. Measure very warm water into large bowl. Sprinkle or crumble in Fleischmann's Yeast; stir to dissolve. Blend in lukewarm milk mixture, beaten eggs, and half the flour. Beat until smooth. Add remaining flour until dough cleans sides of bowl. Turn out onto lightly floured board. Knead until smooth, about 10 minutes. Place in greased bowl; turn to grease all sides. Cover. Let rise in warm place, free from draft, until doubled, about 1¼ hours. Divide in half. Roll out each half about ⅜-inch thick. Cut with 2½-inch biscuit cutter. Crease heavily through center with dull edge of knife; brush lightly with melted margarine. Fold over so edges just meet; seal. Place in greased shallow pans with rolls touching. Cover. Let rise in warm place until doubled, about 1 hour. Bake at 350°F. 20-25 minutes until golden brown. Remove from oven. Brush tops with melted margarine immediately.

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Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

—Matthew 2: 1-2

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Browsing in Fiction

Gerald Kennedy

BISHOP, LOS ANGELES AREA, THE METHODIST CHURCH

READING a new novel by a favorite author is always a hazardous experience. You approach the book not as an end in itself and not with anything faintly resembling an objective point of view. You remember other things he wrote which you liked; and if this new book does not measure up, you are more let down than if you had never heard of the writer.

I say this because the books I want to talk about were written by established novelists, some of whose previous books I have read. One disappointed me very much, another one just a little bit. The third pleased me. Let us begin with the disappointment.

THE FOX AND THE CAMELLIAS, by Ignazio Silone *(Harper, $3.50).*

The book deals with the fight against fascism and apparently concerns a situation now long past. A man and his friends in a Swiss town near the Italian border wage a brave struggle against the evil tyranny, and this is a story of the innate courage and decency of plain people. Even the young fascist is touched by the devotion of a girl and in his love for her decides he must take his own life rather than betray her and her family. All this is on the credit side, and the author has the mark of competency when dealing with individuals and character. But the plot was very thin and curiously flat and did not reflect the deep and broad concerns which Silone revealed in other books. If I had not known it was written by an outstanding Italian novelist, I would have dismissed it as trivial.

THE EDGE OF SADNESS, by Edwin O'Connor *(Little, Brown, $5).*

Having read *The Last Hurrah,* I turned to this book with great anticipation. But it did not give me the same enjoyment and lift as the previous novel. At the same time, it has some obviously fine qualities. It is the story of a Boston Irish-Catholic family with a patriarch who is ruthless, naive, sentimental, and interesting. The story is told through the eyes of Father Hugh Kennedy, a priest and former alcoholic who is serving a run-down parish. A former priest once told me that the Roman Catholic Church maintained an institution for alcoholic priests which he said was not talked about or admitted. It is made perfectly clear in this novel that there is such a place.

I was most interested in reading of this man's attitude toward his job and of his experiences in his parish. This is the preacher in me. Here is a rather quiet story with now and then a burst of drama and excitement. O'Connor knows how to write about these people, and there were echoes of his *Last Hurrah* characters in this one. It struck me as being a fairer portrayal of the Roman Catholic Church than most of the things I have seen. O'Connor does not make it either a racket or a paragon of virtue. Most Protestant preachers would be able to sit down with Father Hugh Kennedy and talk about common problems and common concerns. I would be more enthusiastic about this novel if I were not haunted by *The Last Hurrah.*

THE WINTER OF OUR DISCONTENT, by John Steinbeck *(Viking, $4.50).*

John Steinbeck gave us the great portrayal of the migration from the Dust Bowl to California when he wrote *The Grapes of Wrath.* Now he has a book comparable to his best. It has both wisdom and wit. In a New England town, a grocery clerk who has lost his money—although he still belongs to a fine old family—decides that honesty and patience are not enough. He is out to get his any way he can. Then comes a disappointment with his son and himself.

Without clumsily trying to make a point, Steinbeck has shown us America's moral sickness. As in many great works of fiction, we see in one man and his human relationships a generation's dreams and tragedies. Strange that in a New England town you find the world's big issues. In my book, *The Winter of Our Discontent* is fine.

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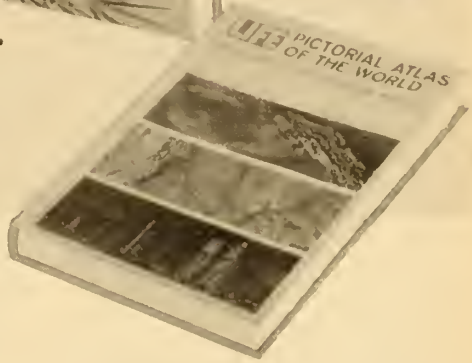

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Little Lita

By HELEN GORDON BOYD

EIGHT-YEAR-OLD Carmela had been in the United States a month now, but she was still homesick for Mexico. She missed the pink adobe house with the nice chili-pepper smell. She missed the little village and the pleasant smack, smack, smack of *tortillas* being made.

Most of all, Carmela missed her good friend Rosalie. What fun they had had at the market place and at the *fiestas!* It made Carmela sad to even think of these things!

One afternoon, however, she returned from her new school very excited. *"Mamacita, Mamacita!"* she called. "We are to have a dolls' party at school, and we are supposed to bring the doll we like best."

"Then you will take Little Lita," smiled her mother.

"Oh, no," said Carmela quickly. "The other children all have very fine dolls. They would make fun of my Little Lita." She paused for a moment. "Do you suppose, *Mamacita*—do you suppose you could buy me an American doll? One with golden hair and blue eyes?"

Her mother shook her head. "We shall see, Carmela." Her voice did not sound very hopeful.

The day before the party, Carmela's mother said, "We did not have enough money to buy the American doll for you, Carmela, but I have made new clothes for Little Lita to wear to the party."

Carmela stared at her doll woven of straw. Her father had given Little Lita to her on her last birthday. Now she

Carmela became angry when her little dog Tonto brought the doll and laid it at her feet.

was dressed in a new, full, red skirt and a white embroidered blouse. In her braids were colored ribbons, and around her neck was a string of small beads.

"Thank you, *Mamacita*. She looks very pretty," said Carmela. But to herself, Carmela thought, "I just know the other children will make fun about her."

The next morning, Carmela held very still while her mother braided her thick, black hair. She pretended not to see Little Lita who was sitting up very prim and proper waiting to be taken to the party. Before she left for school, she gave her doll a loving squeeze and whispered something in her ear. Then she called to her mother who was in the back yard. "Good-by, *Mamacita*. I must hurry—the school bus will be waiting."

She had just reached the bend in the road when she heard someone shouting. She turned to see her mother running down the road. She was holding Little Lita high above her head. "You forgot Little Lita, Carmela!"

Carmela took her doll and thanked her mother. Then she hurried on her way.

When her mother had disappeared from sight, Carmela laid Little Lita under a tree by the side of the road.

"Do not be afraid, little one," she whispered softly. "I shall come for you when school is out. It is not that I am ashamed of you, Little Lita. It is just that I love you so much that I cannot bear to hear the children make fun of you."

When Carmela arrived at the bus stop, she saw her schoolmates carrying their dolls. Some of them were dressed exactly like their owners. How beautiful they were!

"Where's your doll, Carmela?" asked Susan. Then she began to giggle as she pointed down the road. "Look what's coming!"

It was Carmela's little dog Tonto, carrying Little Lita between his teeth. He went straight to Carmela and proudly laid the doll at her feet.

"He's a good dog," praised Debbie. "He knew you would want your doll to come to the party."

But Carmela stamped her foot and said, crossly, "Go home, Tonto! Go home!"

On the bus, the girls chattered and showed each other their dolls. All except Carmela, that is. Her cheeks were red and warm, and she sat very stiffly looking straight ahead while she spread her skirt over her doll.

When the bus stopped, Carmela was the last one to get off. In her classroom, the girls laid their dolls on the display table while the teacher, Miss Perkins, exclaimed, "My, what lovely dolls! And they all look so well cared for!"

At that moment a knock sounded on the door. The bus driver was there, and he was holding Little Lita.

"I found her under the seat," he said.

"Thank you so much," smiled Miss Perkins. "I'm sure no little girl would ever want to lose such a precious doll." She turned toward her class. "Would the owner please come forward?"

Slowly, Carmela walked to the front of the room.

"Oh, I'm so pleased that you brought your beautiful doll," exclaimed Miss Perkins. "How very special she is! What is her name?"

"Little Lita," answered Carmela and her large, dark eyes shone with happiness.

Later some of the children from other grades came to see the display of dolls. All stopped to admire Little Lita.

As Carmela was leaving school that day, Miss Perkins gave her a warm smile. "We all loved your Little Lita, Carmela—and I do hope she liked us."

"Yes, yes," replied Carmela happily. "She thinks you are all very friendly and nice."

That night, Carmela lay in her bed under the lace bedspread that her grandmother had made. She drew Little Lita close to her. "Now I am glad that we moved to the United States. I will learn new words and make good friends and never feel sad anymore." She hugged Little Lita closely.

"Thank you," she whispered. "Thank you, Little Lita, for helping me." And she hugged Little Lita again.

Bless Little Children

Bless little children everywhere
Tonight, dear God,
and help them
know
You love and care for all of them
Wherever they may
go.

If YOU Are Moving...

If you are moving far away,
Be careful how you pack;
First, put your favorite books and toys
Into a box or sack;
Then fill your heart with happy thoughts,
And next, upon your face,
Stretch a grin (the happy kind)
Across the proper space.
Take along some memories,
Some friendly words to share,
And then you'll be all set to feel
At home most anywhere!

—Ruth Adams Murray

Name Your Hobby

EVER SINCE *Hobby Alley* and *Name Your Hobby* (then called *What's Your Hobby?*) were introduced in the first issue of TOGETHER, we've never doubted that Methodists are about as hobbying a group as you'll ever find. During these past five years, we've published a different *Hobby Alley* story every month, and in *Name Your Hobby* we've listed close to 250 different hobbies pursued by some 5,000 reader-hobbyists!

New names still pour in—sometimes to our embarrassment, since we can print only so many each month. And we see by our files that Methodists have taken up some of the *strangest* hobbies. For instance: finding water, saving string, collecting player-piano rolls, investigating flying saucers, collecting dirt samples, even gathering telephone-line insulators (from which American Indians used to make glass arrowheads). Hardly a week goes by when some reader doesn't tell us about a hobby we've never heard of before!

The vast majority of hobbyists, however, pursues more prosaic pastimes. Actually, pen pals is TOGETHER's numerical champion; more readers 18 and under write looking for pen pals than do hobbyists in any other category. Strangely, the American Hobby Federation doesn't even mention pen pals in its top-10 hobby list. In fact, its ratings back up ours in only three hobbies among the top 10—stamps, coins, and post cards.

Here's how the top-10 Methodist hobbies rate in popularity according to our files:

Pen pals, stamps, genealogy, post cards, church bulletins, coins, postmarks, buttons, salt and pepper shakers, and pencils.

Without the help of you readers, of course, we wouldn't have hobby features at all. Over these five years, you have kept *Name Your Hobby* brimming—and many of the *Hobby Alley* articles and pictorials have been developed from your letters, manuscripts, and pictures. In the works are *Hobby Alley* write-ups about fellow Methodists who have enjoyed making scrapbooks, tape recordings, collecting arrowheads, flying model airplanes, bird watching, and holding an all-church hobby show. Perhaps *your* hobby would make an interesting *Hobby Alley* article. If you think it would, or if you would at least like it listed in *Name Your Hobby*, write us about it.

Now, here's this month's batch of hobbies and hobbyists. They'd like to hear from you. Why not write today to any who share your hobby interests?—YOUR EDITORS

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Circuit Rider in Nebraska's Sand Hills

SOME 50 MILES north of the Platte River in the rolling cattle country of western Nebraska, where hardy grasses claw to hold back the low sand hills, homes and churches are few and far between. Even old-time circuit riders usually preached the Gospel in areas more densely populated than this wide and lonely range. Today, to conquer space and solitude, the rancher has motorized and often brings in the private airplane; Methodism, following its tradition of going where people are, sends a modern-day circuit rider equipped with panel truck, audio-visual aids, a library of church literature, and a portable pulpit.

More important, however, are the physical and spiritual attributes of Nebraska's two mobile ministers. They must be friendly and often informal, yet as versatile and determined as the tough grass that holds the sand hills in place. Such a man is the Rev. Earl Reed, 32, of Lakeside. Operating on an annual budget of about $12,000, roughly a third of which is salary, he rides a circuit that covers thousands of square miles in sandhills country.

Rancher Arnold Black covers his 50,000 acres by plane; the Rev. Earl Reed (right) dreams of the day when he, too, can fly to his scattered flock . . .

. . . But until then, he'll make-do with his panel truck, shown here at the isolated town of Rockett.

A Nebraska-born farm boy who can pitch hay and rope or "rassle" steers with the best of them, Earl Reed lends a hand to Art Lewis, an active member of the Lakeside church.

"How are the roads ahead?" Earls stops at a roadside garage (above) to ask a mechanic. But he's ready for emergencies with extra gas, provisions, and sleeping bag.

ALWAYS ON THE GO, whether Nebraska's temperamental skies offer blazing heat or fierce cold, Earl Reed averages 30,000 miles a year on highways, unpaved ranch roads, and sand-hill trails. When he serves all three of his churches on a Sunday, he travels more than 200 miles. In addition to his church at Lakeside, he preaches to a congregation in the scattered ranch community of Rackett where 32 families live, and at Whitman, in a ranch-built church.

Mr. Reed's truck is a church-parsonage, complete with baptismal font; his purpose is to organize people where they now have no church, to bring that church to self-support, and then move on. During a 15-month period he made 958 visits, performing baptisms and adding many names to church rolls—all this in an area which has only one person per square mile. In this manner, nearly a dozen churches have been revived by the program since 1945.

To folks within a 100-mile radius of Lakeside, Earl Reed and his

No, the church isn't full —but the congregation here is about a third of the town's population. How many churches can make such a claim?

The mobile ministry calls for a man who is handy at fixing a flat, preaching a sermon, or (as at right) outfitting a candlelighter.

Earl and his wife, Charlotte (below), prepare to televise their weekly church-school lessons at Hay Springs, 70 miles from home.

truck have become part of the scenery since he joined the mobile ministry program three years ago. Educated at Nebraska Wesleyan and Garrett Biblical Institute, he frequently spends the night in a sleeping bag, or turns up for breakfast at the home of a friendly rancher. Familiar with chores back on the family farm, he effectively promotes Lord's Acre and Lord's Herd programs in his section of a state where over two thirds of Methodism's 443 churches have under 250 members.

He started in sunshine! Now he's stalled at Whitman Church (above) because a harsh Nebraska blizzard has blasted across the sand hills. But it's all in a week's work for mobile minister Earl Reed.

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NEWS of the world parish

HARASSED MISSIONS CARRY ON, ADD MEMBERS

Church leaders report that political upheavals, communism, and personnel shortages are creating increased difficulties for Methodist missions abroad, but they also see some bright spots in the bleak picture.

Methodism's membership gains reportedly are continuing in certain areas of Latin America, and the church has instituted a crash program to train African Christians for leadership roles in their countries.

The Rev. Curran L. Spottswood, the "flying parson of the Philippines," says one of the great needs is "for the church members to believe the Bible and act on it—for youth to volunteer for missionary service."

He points out that The Methodist Church has fewer than 1,500 missionaries in service today, compared to 2,400 some 30 years ago.

Cuba illustrates the atmosphere of uncertainty in which many missions are operating. Ministers have been jailed (and later released), schools have been seized, the Castro government is pressuring youths not to attend church, and ministers must be careful what they say from the pulpit.

However, every Cuban Methodist church still is served by a minister or lay preacher, rural preaching areas are being established, revival meetings are permitted, and financial response to the Advance Program has been good.

Dr. Carl Stewart, former Cuban missionary and now director of the Methodist program for Cuban refugees in Miami, Fla., says that those who serve the brainwashed Cuban people in the future must be thoroughly Christian, understand communism, speak the people's language, and be free of racial prejudice.

Reports from Bolivia indicate that Methodist growth begun during the 1956-60 quadrennium—when Bolivia was a Land of Decision—is being sustained. Latest Methodist Board of Missions figures show a 1960 membership of 1,396—a gain of more than 30 per cent over the membership of 951 reported in 1956.

A Board of Missions executive, Dr. Evelyn Berry, New York, said after a recent visit to the Dominican Republic that the assassination of Generalissimo Rafael Trujillo has not yet affected the small but active Evangelical Church of the Dominican Republic, which is given financial assistance by The Methodist Church.

The Congo is not lost to Christianity,

A Congo farmer, using a tractor provided by Agricultural Aids Foundation, is shown demonstrating to neighboring farmers the effectiveness of machine agriculture in upgrading food production and community economic standards. AAF, formed by Keith Smith, Methodist, Long Beach, Calif., aids needy countries.

says the Rev. Thomas Cloyd, a Methodist missionary from Donelson, Tenn. Congolese Christians, he points out, often live their faith more consistently than Americans, for they "see no difference between religious and secular; when they become Christians, they are Christians in everything they do."

The crash program undertaken by the Board of Missions to train African Christians for leadership positions in their countries will help at least 50 Africans from five countries obtain schooling in America, Europe, and Asia during the 1961-62 school year.

Iowan Wins Hymn Contest

Dr. R. Evan Copley, Mount Pleasant, Iowa, won two first-place awards in the National Fellowship of Methodist Musicians hymn contest.

Dr. Copley's *Gloria in Excelsis* was voted best anthem entry and his *Ein Feste Burg* the best organ entry.

He is a Methodist minister's son and head of the music department at the Iowa Wesleyan College, at Mount Pleasant.

John Dressler, of the First Methodist Church, Sylacauga, Ala., was runner-up in the anthem category, and Harald Rohlig, Huntingdon College, Montgomery, Ala., won second place for his organ entry.

The awards, made at the biennial conference of NaFOMM, concluded a year-long search for new hymns based on tunes and texts of *The Methodist Hymnal*. Entries totaled 172.

Dr. Earl E. Harper, chairman of the executive-editorial committee of the Hymnal Committee, told the conference that his group was studying 65 hymnals and evaluating more than 850 tunes in preparing the proposed revision of *The Methodist Hymnal*.

Dr. Harper said his group plans to report this fall on results of a hymn questionnaire recently sent to 22,000 Methodist ministers. Another questionnaire, this one from NaFOMM, went to 1,800 persons and was aimed at discovering the usefulness of texts and tunes in the present hymnal.

Church Wins Naval Battle

The United States Navy has lost a 17-year battle and surrendered to the Gainesville (Ga.) Methodist Church. [See *Wants Steeple Back*, June, page 71.]

The only casualty was the Navy's pocketbook, which yielded $3,500 to build a new steeple for the church.

In 1944 the church permitted the razing of its steeple in a patriotic move to promote air safety. The Navy said the structure was a hazard to pilots training nearby and received permission to remove it—on the condition that it be rebuilt at the end of the war.

The Navy not only forgot, but lost

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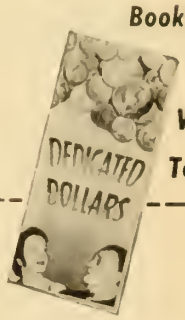

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UPCOMING EVENTS

Of Interest to Methodists Everywhere

NOVEMBER

1-3—Northeast Regional Briefing Conference on Christian Social Concerns, Buck Hill Falls, Pa.
1-6—National Methodist Conference on Christian Education, Conrad Hilton Hotel, Chicago, Ill.
3—World Community Day (United Church Women).
5—World Peace Sunday.
7-9—National Convocation of Ministers in University Centers, Nashville, Tenn.
13-25—National training sessions for Church Comp Leaders (NCC), Glen Rose, Texas.
14-17—Meeting of Methodist Council of Bishops, Gatlinburg, Tenn.
18-December 6—Third Assembly World Council of Churches, New Delhi, India.
23—Thanksgiving Day.
27-28—Meeting of the Methodist Co-ordinating Council, St. Louis, Mo.
27-December 1—Meeting of the curriculum committee, Methodist Board of Education, Nashville, Tenn.
WSCS STUDY TOPICS: General program—*Jesus Christ, the Light of the World*, by Miss Betty Thompson; Circle program—*The Household of God*, by Mrs. T. Otto Nall.

all records of the transaction. Now, through the persistence of the church, the Navy has paid up.

Australian Asks Reforms

The Rev. Alan Walker, superintendent of the Central Methodist Mission, Sydney, Australia, says his country "needs a truly Australian church."

It needs no new sect or church, he explained, "but it does need churches which have learned to live in the Australian scene."

Mr. Walker advocated worship reform which would include earlier summer services, more contemporary hymns, an increased tempo of worship, and prayers and liturgies reflecting industrial and city life as well as rural life.

Bishops to Latin America

Bishop W. Angie Smith, Oklahoma City, Okla., and Bishop Aubrey G. Walton, New Orleans, La., have been assigned by the Methodist Council of Bishops to administer work in four Latin American countries. The work formerly was under the direction of Bishop B. Foster Stockwell, who died June 5 in Argentina.

Methodist work in Chile and Peru will be supervised by Bishop Smith, while Bishop Walton will administer Methodism in Costa Rica and Panama.

Both will serve until March, 1962, when a special session of the Latin America Central Conference will elect a successor to Bishop Stockwell.

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In its concluding *Message to the Methodist Churches of the World*, the 10th World Methodist Conference cited the Holy Spirit as the one unifying hope for breaking down the barriers dividing mankind.

"The unity we have found here is a challenge to the disunity of which we are still so conscious in our churches and communities at home," said the message adopted by the delegates from over 50 countries at the close of the nine-day conference in Oslo, Norway, August 25.

"As we have discovered the Holy Spirit to be the unifying vitality of our fellowship at Oslo and of our close comradeship within the Methodist churches of the world, we believe the same Holy Spirit to be our hope and unifying vitality across the barriers set up in the life of mankind by human sin," the message declared.

Built around the conference theme of *New Life in the Spirit*, the message had this to say relative to:

Political barriers—"The maturity of any nation must be judged by the safeguards and respect which it gives to minorities."

Racial barriers—"The Methodist conferences of the world stand for the elimination of discrimination and segregation."

Social order—"We call our people to foster understanding and sympathy between nations and to strengthen the sense of a common purpose between the social classes within each nation. In fulfillment of our stewardship, we must support, to the point of sacrifice, plans to raise the living standards of the poorer nations, not as a calculated move in a political power struggle, but as a Christian obligation. . . . We refuse to identify Christianity with any economic system. . . ."

The laity and youth—"We must ensure that Methodist lay members throughout the world have a faith they can express in word and in the conditions of everyday life. . . . We would set the service of youth as one of the highest priorities in the work of Methodism in every land."

Church unity—"We affirm a deepening consciousness that Methodism is not an end in itself. . . . The Holy Spirit knows no frontiers, and is the heart of both our own comradeship within the Methodist churches of the world and of the closer comradeship with the churches represented in the World Council of Churches."

The church's mission—"We regard the communication of the Gospel as the Methodist church's most fundamental task. . . . We must make prompt and bold appraisal of our missionary efforts. . . . The surrender to newer

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churches of authority and responsibility for evangelization of their peoples must be accelerated."

Heard at Oslo

Following ore excerpts from some of the addresses heard at the 10th World Methodist Conference in Oslo, Norway:

"The ecumenical movement is an explosion of that fundamental universalism of the Christian church. You can suppress it for a time, but it will always reassert itself."—*Dr. Visser 't Hooft, secretary-general, World Council of Churches.*

"Christian truths are eternal, but if we can relate them only in terms of our experience 50 years ago, they will have no meaning to youth today. . . . Methodism must regain an understanding of itself as having outstretched arms, expressing the love of Christ to the derelicts of society and to the doubters and cynics of a secular culture, if it is to offer Christianity with its freedom and acceptance as a live option to the youth of today."—*James W. Fowler, Lake Junaluska, N.C., youth delegate.*

"As the future of Russian Marxism or any other national program depends upon the conscious, serious, prolonged effort to impart values to youth, so does the future of Christianity and the future of the Christian church depend upon the same determined, conscientious, devoted effort to prepare our youngsters for Christian living, both personal and social." —*Dr. Hurst R. Anderson, president, The American University, Washington, D.C.*

"We dare not make the mistake of equating any one political, economic, or social system with the kingdom of God. If we do, we are leading people to expect something that the state cannot give. The state is not the channel of God's redemption."—*Dr. Tracey K. Jones, Jr., executive secretary for China and Southeast Asia, Methodist Board of Missions, New York.*

"The next episode in the life of the Church could well be characterized as evolving a family-minded approach in its redemptive and educational work. . . . The redemption and Christian education of a man cannot be carried on aside from his life as a husband, father, or son."—*Bishop Hazen G. Werner, Columbus, Ohio.*

"The time has come to make the ministry of the laity explicit, visible, and active in the world. The real battles of faith today are being fought in factories, shops, offices, and farms, in political parties and government agencies, in countless homes, in the press, radio, and television, in the relationships of nations."—*Dr. Robert G. Mayfield, general secretary, Methodist Board of Lay Activities, Chicago.*

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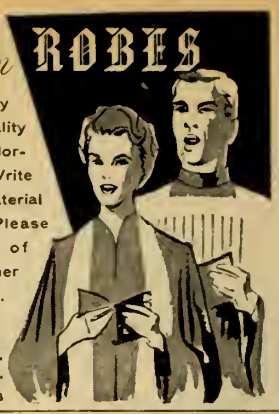

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Betsy Diane Sharp

Membership Tops 10 Million

Betsy Diane Sharp, 10, became the 10-millionth member of The Methodist Church when she joined First Methodist Church, Wilson, N.C. Her identity as the 10-millionth Methodist was traced by TOGETHER on the basis of annual-conference membership reports to the Rev. Frank E. Shuler, Jr., director of the Methodist Department of Research and Statistics, Chicago, Ill.

The daughter of Mr. and Mrs. W. Dalton Sharp of Wilson, Betsy Diane joined the church last March 26, but her identity as the 10-millionth Methodist was not possible until Mr. Shuler had completed the statistical summary.

Methodist membership in the United States, Puerto Rico, and Cuba, according to the 1961 *General Minutes*, has grown from 9,444,820 in 1956 and 9,910,741 in 1960 to 10,018,039 this year. The figure does not include the 28,000 ministers in the U.S.

The church received 723,522 members during the year—345,118 of them on profession of faith—but losses by transfer, death, and other causes cut the net gain to 107,298.

Total church-school membership is reported at 6,874,751 and the average attendance is 3,701,415.

The denomination reports 39,063 organized churches, an increase of 55 churches over 1960.

Crash Kills MSM Delegates

Three California students, en route home from Urbana, Ill., where they had attended the National Methodist Student Conference, were among 78 persons killed in the crash of an airliner near Chicago September 1.

They were David Brown, 20, and Charles McCallister, 19, both of Tulare, Calif., and Beth Harnish of Fresno, Calif. Mr. Brown was president of the California-Nevada Conference Methodist Student Movement.

Texan New MYF President

Leslie Parish, University of Texas junior from Corpus Christi, is the new president of the National Conference of Methodist Youth Fellowship.

FEEDING FIFTY

Aside from hamburgers and hot dogs, what do children like to eat? In Houston, this hearty hash was a big hit.

Texas Hash ...From California

I HAD CALLED Mrs. Robert T. Browne, busy young wife of the minister at thriving Southwest Methodist Church in Houston, Tex., about another matter entirely.

"We're serving Sunday supper to 80 children soon," she said. "Do you have a good recipe for us?"

Eighty hungry children? Hurriedly, I reviewed in my mind recipes that might do the trick. Then I remembered one which had come to my desk from Mrs. Ina Moreland of the kitchen committee at First Methodist Church, Ontario, Calif. It was for Texas Hash. Certainly the name was appropriate—even if it did come from California—and Mrs. Browne and I agreed it fit her needs perfectly; nutritious, filling, and attractive to children.

Mrs. Browne and the ladies of her church took over from there. The children, she explained, weren't from the pleasant suburban community surrounding three-year-old Southwest Church. They were youngsters who regularly attended St. John's Methodist Church in an older, inner-city neighborhood.

Each Sunday afternoon, St. John's welcomes the children for recreation, a meal, religious instruction, and the evening service. St. John's usually provides a meal, but sometimes other Houston Methodist churches prepare the food.

To round out their California-inspired menu, Southwest women selected dishes calculated to excite young tastes—molded fruit salad, ice cream, cookies, and cold drinks. The hash was as big a hit with the youngsters as it had been with the adults of the Ontario church. Here's the recipe Southwest Church used for 80 youngsters (and which would fill 50 good-and-hungry grownups):

Texas Hash

1 pound margarine or vegetable shortening
12 onions, chopped
12 green peppers, cut fine
12 cups celery, chopped
12 pounds ground lean beef
6 cups rice
12 No. 2½ cans tomatoes
6 teaspoons chili powder
12 teaspoons salt
2 teaspoons pepper

Brown onions, peppers, and meat in shortening. Add celery. Add seasoning. Sprinkle dry rice over top. Do not stir. Add tomatoes. Put in large baking dish, cover, and bake 2 hours in 350° oven.

Several women of Southwest Church divided the recipe and made the hash at home. Some made it several days in advance and froze it. Two WSCS members and three MYFers served the supper with the help of people at St. John's—including several enthusiastic little boys who wanted to help wash dishes.

I think this is a wonderful way for a young and vital suburb to extend a helping hand to an older city area. And Southwest churchwomen assure me it has quickened their interest in the inner-city program St. John's is conducting under sponsorship of the Houston Methodist Board of Missions and the leadership of the Rev. W. B. Oliver, Jr.

Speaking of helping hands—I hope you won't forget I need yours to make *Feeding Fifty* an effective idea exchange on church meals. Please do write me about your successes and your problems—and I'm still interested in seeing church cookbooks, too. —SALLY WESLEY

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CENTURY CLUB

Methodists 100 and older who join TOGETHER's Century Club this month are:

Mrs. Emma J. Knisely, 101, San Diego, Calif.

Mrs. Bertha Lausen, 100, DeKalb, Ill.

Mrs. Rose Wilcox, 100, Minneapolis, Minn.

Mr. Parish and three other officers were elected to two-year terms at the organization's annual meeting in Ann Arbor, Mich. Miss Betty Emch, New Martinsville, W.Va., was named vice-president; John Newman, Kalamazoo, Mich., Christian citizenship committee chairman, and John Gwinn, Champaign, Ill., Christian witness chairman.

Delegates, representing youth groups in the more than 39,000 Methodist churches, plan to have two workshops on human relations next summer.

CAMERA CLIQUE

Not Too Many Cooks: *When we started to make the montage for* Where There Are People, There Goes Methodism to Serve *[page 3], we didn't think it would take the resources of the entire staff. Yet, in searching for a background, we tried burlap bought by one staffer's wife, birch bark pried from a log soaking in the editor's bathtub, and a well-worn piece of plywood one writer picked up in the main entrance being remodeled downstairs. We settled for the plywood.*

The rope came from a writer's father in Colorado, who got it (plus a pungent odor) out of an alfalfa mill. The railroad pass was copied by our photographer in a Burlington Rail Road museum. Our research department found the old prints in our files. And we "aged" the CHRISTIAN ADVOCATE *masthead by rubbing it into the well-worn background.*

When shooting day arrived, half a dozen would-be photographers, plus our old-pro cameraman, laid out the material. After two hours of substituting, shuffling, and shooting, we arrived at the final setup. The camera was a 4 by 5 Century Graphic; lighting was bounced from two No. 2-B photofloods aimed at the ceiling; film was professional Ektachrome daylight; exposure, for depth of field, was 30 seconds at f/32. See how easy photography is?

Here are photo credits for this issue:

Pages 2-3—TOGETHER Photo • 13—Herb Weitman • 21—Eugene L. Ray • 22—Tacy Studio • 27 Top—Cockerham Photo Service, Bot.—Ed Gilreath • 28—*St. Louis Post-Dispatch* • 30—The Polly Parrot Studio • 36 Top-39-41 Bot.—Robert L. Durham • 36 Cen.—from *Brasilia*, International Film Bureau, Inc., Bot.—Massachusetts Institute of Technology • 37 Bot.—Rev. William C. Sanford • 38 Top—Robert W. Hall • 38 Bot.-40 Top, Bot.-43 Bot. L. & R.—Harold E. Wagoner • 40 L.—Robert E. Hansen • 40 Top-41 Top—Harold Jobse • 44—Dean E. Hill • 66—Agricultural Aids Foundation • 71—George Cox • 73—Joseph I. Maurer • 8-16-17-18-19-29-37 Top-42 Top-43 Top-45-49-63-64-65—George P. Miller.

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BIBLES—REPAIRED, REBOUND IMITATION leather. Hymnals—rebound in cloth binding. Williston Bindery, Box 405, Albertson, L. I., N. Y.

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CHRISTMAS-EASTER DRAMAS, DEVOTIONS, Father-Mother Banquet Toasts. For further information, send stamped addressed envelope. GRAVES HOUSE, 905 N. 5th St., Springfield, Ill.

NEW TWO BEDROOM HOME, fully insulated, choice location overlooking Bull Shoals Lake. Predominantly Methodist neighborhood. Rev. C. A. Holmgren, Bull Shoals, Arkansas.

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MISCELLANEOUS

HIGHEST CASH PAID FOR OLD GOLD, Jewelry, Gold Teeth, Watches, Diamonds, Silverware, Spectacles. FREE information. ROSE REFINERS, Heyworth Bldg., Chicago 2.

RESORTS

VENICE—On Gulf—Florida—Venezia Motor Inn Friendly, homelike. Rooms $4 double (ex Feb.).

(*Continued on page 76*)

Items are offered on a money-back guaranty. Do not send cash. Companies are reliable. If you find your order unsatisfactory, return merchandise promptly for refund.

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Inspiration Bookmark—The kind of token gift often more appreciated by reverent friends, Bible readers than high-priced presents. Your thoughtfulness is part of the gift. Colorful woven silk and rayon, 9x2½. Ten Commandments, 23rd Psalm, or "O Lord support us." $1 ea.
Weave-Craft, Dept. TG, 50 Delancey St., New York 2, N.Y.

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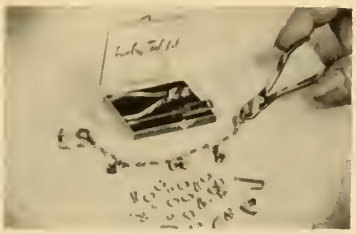
Stained Glass Color Art, P.O. Box 82-ST, Waukesha, Wis.



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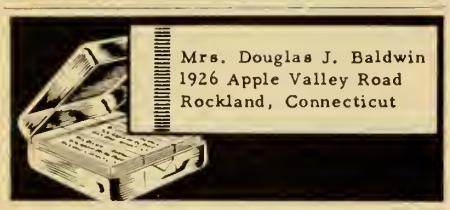

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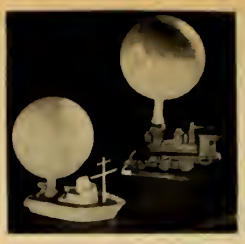

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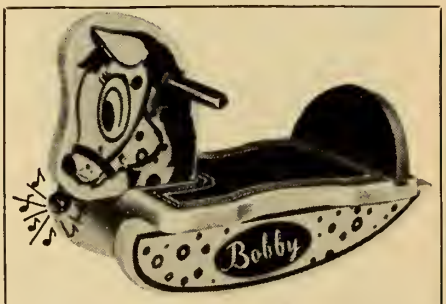

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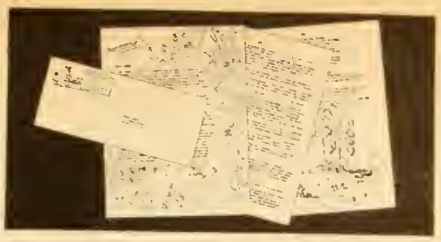

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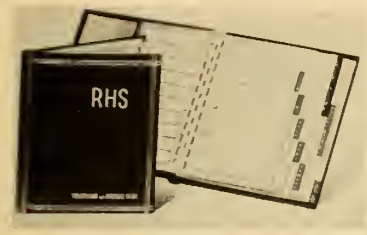

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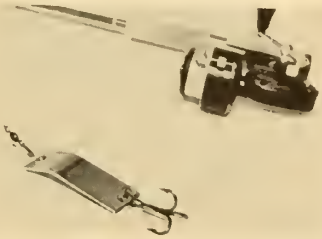

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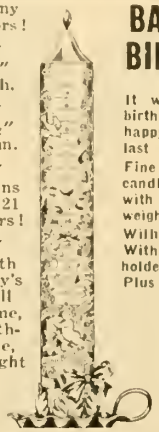
Spear Engineering Co., 104-O Spear Bldg., Colorado Springs, Colo.

Many Colors!
★ 17" high.
★ 1½" diam.
★ Burns for 21 Years!
★ With Baby's Full Name, Birthdate, Weight



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Fine colorful custom made 1 lb. candle is permanently personalized with full name, birthdate and weight.

With wrought iron holder .. $3.45
With cadmium plated (silver color) holder $3.95
Plus 25c postage for each candle

WEDDING ANNIV. CANDLE. A charming gift for a young couple: Personalized Wedding Anniversary Candle with markings and correct symbols for 60 years. $4.50 ppd.

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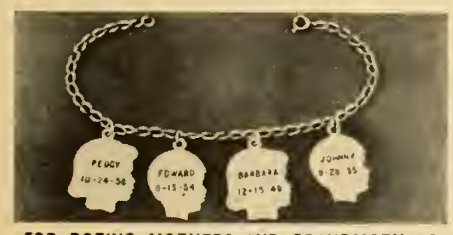

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Send check or money order (no cash, please) with your mailing instructions, enclosure cards, if any, to:

THE SUGAR PLUM TREE
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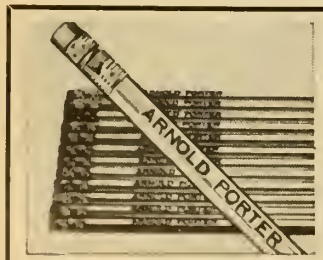

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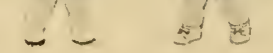

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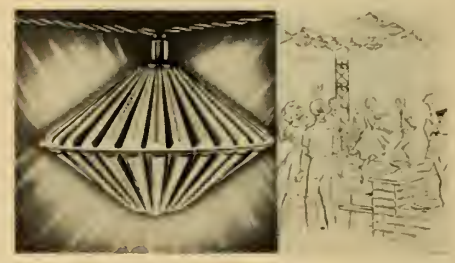

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(*Continued from page 72*)

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TOGETHER/NEWS EDITION

New York Area

BISHOP
Lloyd C. Wicke

EDITOR
Mrs. Margaret F. Donaldson 475 Riverside Dr., New York 27, N.Y.

VOLUME 5, NUMBER 11 NOVEMBER, 1961

Church Merger Studied

Problems involved in the proposed merger of the Evangelical United Brethren Church and The Methodist Church were analysed in Oslo, Norway, during the World Methodist Conference.

Charles C. Parlin of Englewood (N.J.) is secretary of the subcommittee considering Equitable Representation in the United Church. Mrs. John M. Pearson of Newburgh (N.Y.) and Mrs. Porter Brown of New York City are on the Women's Work Committee under the Missionary Program.

Nurses Hear Challenge

Dr. Ellis Phillips, director of budget at Columbia University and professor of law was commencement speaker at the Methodist Hospital Nursing School graduation at Hanson Place Central Church.

"Politics is the responsibility of every thinking citizen in this Republic," Professor Phillips said as he challenged Americans "to think and act to create the kind of society we desire for ourselves, for our posterity and for export to people everywhere who are brave enough to be free."

Thirty-four young women were graduated.

In the picture below the Medical Board Trophy is presented to Miss Cecelia Horn of Brooklyn, valedictorian of the graduating class at Methodist Hospital of Brooklyn Nursing School, by Dr. Allison J. Vosseler. At left is Miss Edith Roberts R.N., director of nursing.

Inaugurate Robert Oxnam As Eighth Drew President

Dr. Robert Fisher Oxnam was inaugurated October 12 as the eighth president of Drew University.

The audience of 1,800 persons who attended the ceremonies included educators from 250 colleges and universities and representatives from 25 learned societies.

The 46-year-old former president of Pratt Institute is the first layman to head Drew. He is the son of Bishop G. Bromley Oxnam.

Chancellor William P. Tolley of Syracuse University was the speaker.

Happy Anniversary!

A change of face is evident at Vailsburg Church, Newark (N.J.) as members prepare for the 60th anniversary. New doors, front steps and entry have been installed which members regard as symbolic of the revival of spiritual and financial activity under the leadership of the Rev. Myron F. Lindow. A birthday dinner is scheduled for October 18 to be attended by 300 persons.

Mr. Lindow

• Mt. Herman (N.J.) celebrated its 150th anniversary with Bishop Wicke as speaker.

Men Plan 10th Assembly

Members of Conference Boards of Lay Activities are participating in plans for the 10th Annual Assembly of the NE Jurisdictional Board October 20-22 at the Ambassador Hotel in Atlantic City (N.J.).

Speakers will be Bishop Ward of the Syracuse Area, Dr. Robert Mayfield, general secretary of the General Board of Lay Activities, and Howard Berg, president of the General Board.

Louis Hauser, NYE Conference lay leader, is Jurisdictional board chairman.

New Horizons

Work is proceeding rapidly on the new home at Branchville (N.J.) to be known as "Methodist Manor." It is expected to be occupied by November.

The new education building at Matamoras (N.J.) was consecrated by Bishop Wicke.

A campaign for $77,600 to build a new education building has been conducted in Congers (N.Y.). The church hopes to break ground next spring.

The Stockholm (N.J.) Church plans to construct a parish house for church school and social activities.

In the picture below the shovel used to break ground for $107,000 Fellowship Hall in Greenwich (Conn.) spans four generations as A. J. Graves hands it to his great grandson, Mark Miculcy. Also in photo are Mark's mother, Mrs. Albert Miculcy; his sister, Susan; the Rev. M. Lawrence Snow and, at right, Building Committee Chairman John Raines.

Publicity Photographers

Miss Cecelia Horn, Brooklyn Methodist Hospital Nursing School graduating class valedictorian, receives Medical Board Trophy.

Town & Country Photo

Shovel used in recent ground-breaking at Greenwich, Conn., is presented by A. J. Graves to his great grandson at ceremonies.

Judge Pierce Named to NYC Board of Education

Judge Samuel R. Pierce, a member of St. Marks Church, New York City, has been appointed by Mayor Wagner to the Board of Education.

He is a graduate of Cornell University and was elected to Phi Beta Kappa, and a member of the law firm Fowler-Stokes-Peel.

Judge Pierce is chairman of the Committee of Fifty, the long-range planning committee in St. Marks and also is a lay member to the Annual Conference. He is a past president of Methodist Men.

American Youth Delegate

The American half of a two-way exchange program between Peru (N.Y.) and West Germany is Miss Jackie Ladd, Troy Conference delegate to the World Methodist Conference in Oslo, Norway. She also attended the International Ecumenical Youth Conference in Oslo and visited the home of Irene Schweimler in Oberochstadt, Germany, the student who had spent a year in Peru. The local MYF Council helped Jackie with her expenses.

Miss Ladd

Drew's News

Prof. Charles W. Ranson was the keynote speaker at the first World Methodist Convocation on Theological Education in Gothenburg, Sweden. His topic was *An Ecumenical Approach to Theological Education.*

• More than 570 teen-agers were campus guests in the course of four summer events. They included the Wesley Institute, a summer agency of the Philadelphia Conference Board of Education and the Youth Assembly of the Philadelphia Conference.

• Prof. Alfred B. Haas was on the teaching staff of the Biennial Meeting of the National Fellowship of Methodist Musicians in San Diego (Calif.).

• Miss Barbara Ann Bargabos, a 1961 graduate of the College of Liberal Arts, is one of 12 persons who will begin two years of special-term missionary service this fall. She will serve as a worker with town and country churches in Georgia with special emphasis on Christian education.

• Frances E. Brown of Brooklyn, a junior in the College of Liberal Arts, has received a 1961-62 National Scholarship Supplementary Award.

• The Rev. Larry E. Kalp has been appointed administrative assistant of public relations. He was graduated cum laude from the Theological School last June and was ordained at the Pittsburgh Annual Conference.

• Four students at the College of Liberal Arts are recipients of National Methodist Scholarships. They are Genevieve N. Brown, East Islip, (N.Y.); Patricia Gail Farmer, Mentor (Ohio); Dawn Elaine Lewien, Horseheads (N.Y.) and Mary Alice Watts, Staten Island (N.Y.). The scholarships cover tuition and fees up to $500.

• Drew was host to the National Council on Religion in Higher Education attended by 225 adults and children; and the first annual New Jersey Christian Endeavor Conference which about 180 young persons attended.

• The freshman class of 217 is the largest in Drew's history.

• Two additions to the faculty are Winberg Chai, visiting assistant professor of political science; and Julius J. Mastro, also teaching political science.

Honor Dr. N. O. Edwards

The Greater Ridgewood Community has paid tribute to the Rev. Norman O. Edwards, administrator of Bethany Deaconess Hospital, Brooklyn, by naming a room in his honor in the hospital's new $1,000,000 wing.

A bronze plaque bearing his name will be affixed to the room in recognition of "outstanding efforts to provide the best possible medical care facilities for the sick and less fortunate."

Dr. Edwards, who has directed the hospital for five years, has been spearheading the fund-raising program for the new wing.

•

More than 100,000 members of the 268 churches in the New York East Conference will be asked to make November 19 "Donation Day" to support the hospital. Donation Day was established by Bethany 69 years ago for families of modest means who wish to aid the institution.

•

A six-foot high cross of blue tile has been installed in the lobby of the new wing "as a symbol of the devotion of Bethany's deaconesses and staff to the healing of the sick in Christ's name."

•

It is expected that patients will be admitted to the new wing by January 1, 1962.

To Aid Foreign Student

The Christian Association at Green Mountain College, Poultney (Vt.) has agreed to use a substantial portion of its Campus Chest fund to pay the college expenses of a foreign student.

The association has raised funds for the World Student Service Federation and the United Negro College Fund and also supports a foster child. It plans to continue these activities but also to bring to the campus scholars from underdeveloped and neutral countries.

Bishop Guest Speaker at Bethany Board Meeting

Bishop Fred G. Holloway, resident bishop of the West Virginia Area, will be the guest speaker at the annual meeting of Bethany Deaconess Hospital, Brooklyn, December 3, at Hempstead, (L.I.) Methodist Church. The Rev. Norman O. Edwards, hospital administrator, has announced.

The program will include reports from various hospital officials, including Dr. Edwards and Edwin H. Mueller, president, and election of board members.

Bishop Holloway is president of the Methodist Board of Hospitals and Homes.

Helps Train Evangelists

Three lectures were given by the Rev. Marvin W. Green of Roselle Park, N.J., at a training school for summer evangelists sponsored by the General Board of Evangelism.

He spoke on *The Meaning of Commitment, The Meaning of Christian Experience,* and *The Ability of Christianity to Change Lives.*

Heard at Ocean Grove

Bishop Lloyd C. Wicke was one of four New York Area speakers on the program during the 92nd season in the auditorium at Ocean Grove, N.J.

Others heard were Dr. Lowell M. Atkinson of Englewood, N.J., Dr. Ralph W. Sockman of New York City, and Dr. Allen E. Claxton of New York City.

Moral concerns were discussed at National Youth School in Kansas City, Mo., by Conference MYF delegates. From left are Barbara McConnell of Delmar (N.Y.) Troy Conference; Hannah Gilman, West Hartford (Conn.) New York East; Gary Chadwick, Yorktown Heights, N.Y. Conf.

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I Kid You Not. Jack Paar's sparkling testaeller about himself. 51 entertaining photos.

Lizzari Photo

Vermont College grads make plans for the annual Homecoming weekend at Montpelier.

Lizzari Photo

Senior Guide Teri Bosce welcomes freshman Martha Rose, Ho-Ho-Kus, N.J., as she enters Vermont College. With Martha are her parents, Mr. and Mrs. Harry Rose.

Vermont College Greets Alumni

Alumni returned from many sections of the country to celebrate Homecoming Weekend at Vermont College, Montpelier.

In the above photo Philip A. Haskell, director of development, left, notes alumni concentration on the map with Miss Eleanora Buley, vice-president of the Alumni Association, and Edward C. Gould, president.

A peak enrollment of 406 students this year is causing the college to speed up construction of a new dormitory. Ground will be broken soon for a new science building.

Twelve states, the District of Columbia and three European countries are represented in this year's freshman class.

Teach English at Dumont

The Rev. Roger Smith and several parishioners at Calvary Church, Dumont, (N.J.) have become English teachers in an effort to help two Yugoslavian refugees become American citizens.

Ilia Novakovic and his son, Milan, fled their native country leaving the mother and married daughter behind. With the aid of Dumont Methodists they hope to build a new life in this country and reunite the family as soon as possible.

Their Own Thinking

At a spiritual life retreat, the senior MYF of the Norwalk (Conn.) Church gave serious consideration to what they believe as Methodists and formulated a creed which is a combination of familiar creeds and their own ideas.

The Rev. David Huff reports that 30 young people met in three groups after hearing the Rev. Arthur Berry, New York District youth director, and formed there a practical answer to the theme of the retreat *What Do Methodists Believe?*

A copy of the creed may be obtained from Mr. Hill at 724 West Avenue, Norwalk, or from the Area Public Relations Office, 475 Riverside Drive, Room 1924, New York, 27, N.Y.

Centenary Notes

Centenary College started its eighty-eighth year with the arrival of 320 freshmen making a total enrollment of 570 representing 29 states, the District of Columbia, Puerto Rico and six foreign countries: Brazil, Chile, Columbia, Italy, Japan and Germany.

The Rev. Frederick W. Vogell of Fifth Avenue-State Street Church, Troy (N.Y.) greets new members at Vogelweh, Germany, where he preached en route to World Conference in Oslo, Norway. Pfc. Thomas Beck and the family of T/Sgt. J. L. Smith have been admitted to membership by Kaiserlautern post chaplain.

- The Rev. Henry J. McKinnon, minister of Union Village Church, Berkley Heights (N.J.), talked on *The Second Choice* at an honor convocation September 24.
- Dr. W. Max Wise, professor of education at Teachers College, Columbia University, spoke at faculty seminars.
- Completion of the $450,000 George J. Ferry Natatorium completes the 1961 program of construction and remodeling.
- Miss Elly J. Havez has been named as head of the art department.
- Taylor Memorial Library received a collection of 1,700 plays and 63 theater books from Mr. and Mrs. Stefan George. He is director of public relations at the college and his wife is an instructor of speech. They collected the plays when they were managing directors of the Drawing Room Theater in Bethlehem, Pa.

New Faces—New Places

New York East Conference

The Rev. Ralph E. Darmstadt to Van Alst Ave., L. I. City; the Rev. Craig A. Haight to Seaford; the Rev. R. Franklin Terry to Wallingford; and the Rev. John M. Mackey, transferred from Pittsburgh Conference to serve Epworth, Brooklyn.

Troy Conference

The Rev. Herrick A. Smith, transferred from Genesee Conference, to serve Galway and Northampton.

Newark Conference

The Rev. Wilmot E. Mather to serve Calvery, Paterson.

New York Conference

The Rev. George H. Klohck to serve Phillipsport Circuit.

Rembrandt's *Adoration of the Shepherds*

Newark Conf. to Start 'Faith in Action' Crusade

The 13th annual Mass Meeting of Methodist Men of the Newark Conference will be held November 10 at 7:30 p.m. in the Drew University auditorium marking the opening of the Conference's "Faith in Action" Crusade for $2,150,000.

The speaker will be Leon E. Hickman of Pittsburgh, Pa., executive vice-president of the Aluminum Company of America, whose topic will be *The Calling of a Christian Layman.*

He will be introduced by Kinsey N. Merritt, chairman of the Crusade, who will preside. The choir of Centenary College, Hackettstown, N.J., will sing.

The Crusade will be held November 12-19.

To Plan Fund Crusade

Bishop Wicke has called a special meeting of the New York Conference November 3 at 10 a.m. at First Church, Newburgh to consider a major fund raising project for the Conference.

Material and financial needs of the Conference will be considered.

Elect MYF Officers

A highlight of the Senior High Assembly at Camp Epworth was the election of new New York Conference Methodist Youth Fellowship officers.

Shown in the picture below are the newly elected officers and retiring president at the close of the assembly. From left they are Gary Chadwich, citizenship chairman; Rosemary Hadden, former president; John Severinghaus, vice-president; Elaine Miller, outreach chairman; William Yates, fellowship chairman; Joyce Durham, secretary; John Hunter, president; Richard Schisler, publicity chairman; Wayne Lunsted, faith chairman; and George Ashley, witness chairman.

The Short Circuit

Dr. John H. McCombe, former pastor of Asbury Church, Crestwood (N.Y.) has been appointed Secretary for Asia by the American Bible Society.

The Sparta (N.J.) Church observed its 125th anniversary with an eight-day Spiritual Life Mission.

The Rev. Richard L. Francis, executive secretary of the Brooklyn Division of the Protestant Council and a member of the New York East Conference, is one of 12 religious leaders on a European Preaching Mission for the U. S. Air Force.

Dr. Edgar N. Jackson of Mamaroneck (N.J.) was lecturer at pastors' schools in Ocean Grove (N.J.) and Syracuse (N.Y.), also at the summer school of the American Foundation of Religion and Psychiatry and at the Yale Divinity School Faculty Retreat.

Thirty residents of the **Home for the Aged** in Ocean Grove (N.J.) were guests of the New York Yankees recently.

Three Area amateur photographers were among the winners of an international photography contest on the theme, "Man's Search for Meaning," held in connection with the quadrennial National Methodist Student Conference. First in the black-and-white competition was **Miss Chris Mackey** of New York City; first-place winner in the color competition was **Lt. Col. Jack C. Novak,** Newburgh (N.Y.), who now is in France. **David B. Cohen** of Montpelier (Vt.) received a certificate of merit in the black-and-white competition.

Funeral services were held September 12 in Leonia (N.J.) for Mrs. John R. McLaughlin who died unexpectedly while accompanying her husband on a trip through Germany. Dr. McLaughlin is general secretary of the Commission on Chaplains and a former Newark Conference district superintendent.

Bishop Wicke officiated at the marriage of his daughter, Elaine, to Bruce Cowen September 2 in the Demarest Church. He was assisted by the Rev. David Follansbee, pastor.

Bishop Wicke's new address is 1 McCain Court, Closter, N.J. The telephone number is POplar 8-7873.

Named to Magazine Staff

The Rev. Clifford P. Albertson, former pastor of First Church, Cornwall (N.Y.), and a district missionary secretary, has been named circulation manager of *World Outlook* He will seek to increase the circulation of the magazine working particularly with the Commission on Missions in local churches.

Mr. Albertson

A member of the New York Conference, he has been pastor in Verbank, North Clove, Copake, Hartsdale, Tarrytown, and Ellenville (N.Y.). For several years, he was missionary secretary of the Newburgh District. He has been director of youth work for the New York Conference and chairman of the Committee on Education and Cultivation of the Conference Board of Missions.

Brings Home Unique Chalice

The Rev. George P. Werner, Kingston District superintendent, has brought back an interesting memento from his summer tour of Europe, East and West Germany and Russia.

While in Russia, Dr. Werner obtained a lacquerware chalice and spoon.

Dr. and Mrs. Werner were delegates to the World Methodist Conference in Oslo, and while he was in Russia, Mrs. Werner and their daughter toured northern Norway, England, Ireland, and Scotland.

Newly elected and outgoing New York Conference MYF officers at Camp Epworth.

Freeman Photo

The Rev. G. P. Werner and Russian curio.

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